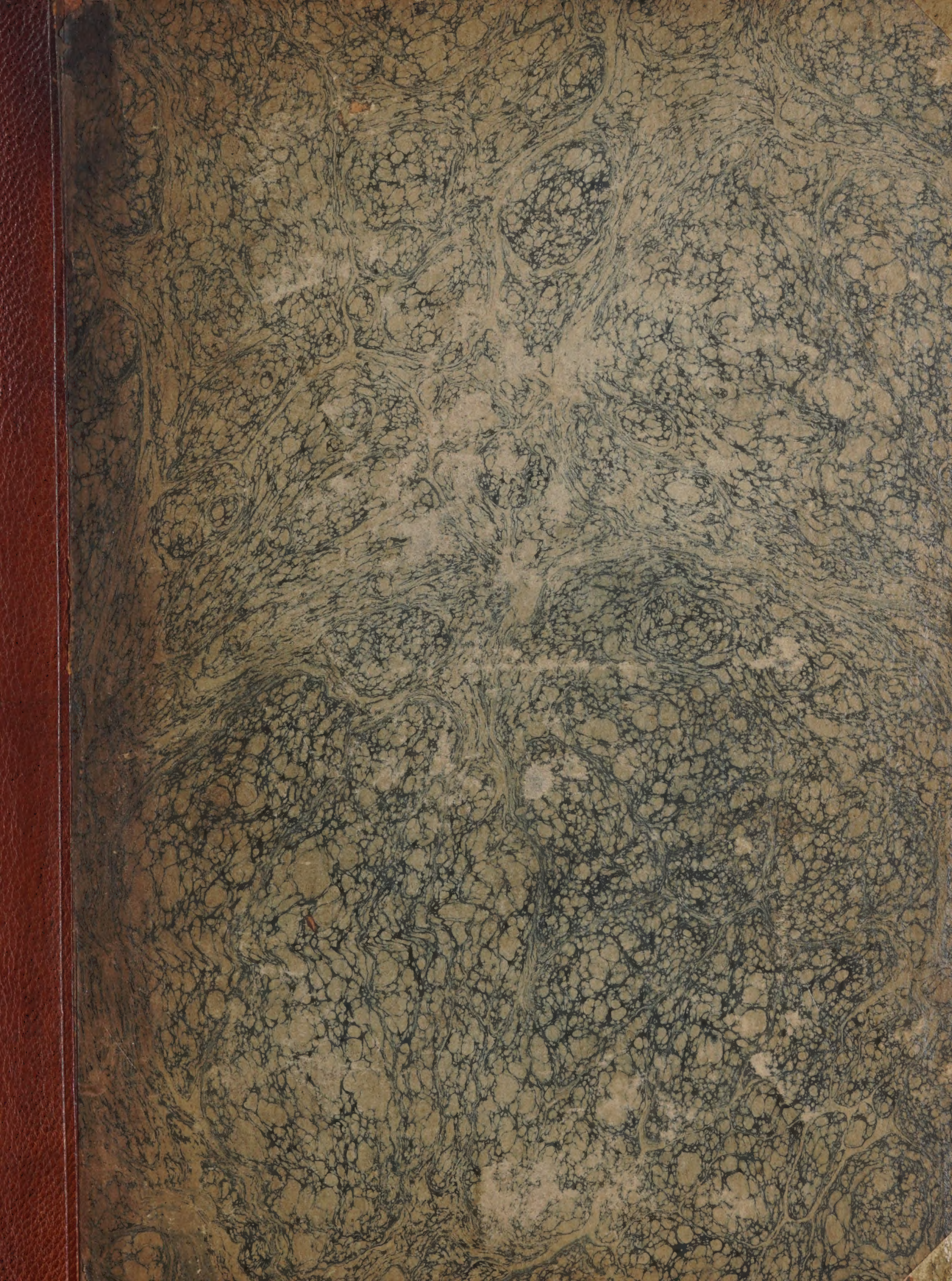
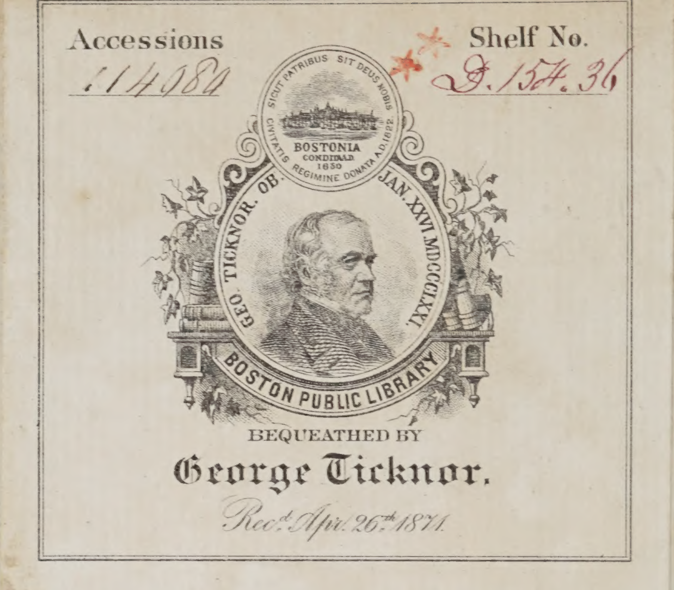




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From the Dedication to Lewes Lewkenor it appears that this translation is his.

THE SPANISH MANDEVILE OF MYRACLES.

OR

The Garden of curious *Flowers*.

WHEREIN ARE HANDLED ſundry points of Humanity, Philoſophy, *Diuinity, and Geography, beautified with* many ſtrange and pleaſant Hiſtories: Firſt *written in Spaniſh by* Anthonio de Torquemeda, and tranſlated out of that *Tongue into Engliſh.*

It is diuided into ſixe Treatiſes, composed in manner *of a Dialogue, as in the next Page ſhall appeare.*

LONDON,

Imprinted by *Bernard Alſop*, by the Aſſigne of *Richard Hawkins*, and are to be ſolde at his houſe by Saint *Annes* Church neere Alderſgate. 1618.



A Table of the Contents of the ſixe Treatiſes contayned in this Booke:

IN the firſt, are contayned many things worthy of admiration which Nature hath wrought, aud dayly worketh in men, contrary to her common and ordinary courſe of operation, with other curioſities ſtrange and delightfull.

The ſecond containeth certaine properties and Vertues of Springs, Riuers and Lakes, with ſome opinions touching terreſtriall Paradiſe, and the foure Riuers that iſſue out from thence: Withall, in what parts of the world our Chriſtian beleefe is profeſſed.

The third, entreateth of Viſions, Fancies, Spirites, Ghoſts, Hagges, Enchaunters, Witches, and Familiars: With diuers ſtrange matters which haue happened, delightfull and not leſſe neceſſarie to be knowne.

The fourth, diſcourſeth what Fortune and Chaunce is, and wherin they differ, what lucke, felicitie, happineſſe, and eſteeme is, and what the influence of the heauenly Bodies import, and whether they are the cauſes or no of diuers miſchances that happen in the world, touching beſides many other learned and curious points.

The fifth is the deſcription of the Septentrionall Countries, which are neere and vnder the North Pole, and of the lengthning and ſhortning of the dayes and nights, till they come to be ſixe monthes long a-peeee, and of the different riſing and ſetting of the Sunne from that it is here with vs: with other thinges pleaſant and worthy to bee knowne.

The ſixth containeth ſundry wonderfull thinges that are in the Septentrionall Regions, worthy of admiration.



TO THE RIGHT HONORABLE SIR *THOMAS SACKVILE*, KNIGHT, BARON OF Buckhurst, Lord high Treasurer of England, Lieutenant of her Highnesse *within the County of Sussex, most wor*thy Chancellor of the Vniuersity of *Oxford, Knight of the noble order of* the Garter, and one of her Maiesties Most Honorable Priuy Counsell.



Ifting mine eyes vp from out the low and humble valley of my obscure fortunes, vp to that bright shining eminent hill of Honor, on which the fauour of her Maiesty, the noblenesse of your Birth, and your many excellent vertues haue seated you. I cannot (Right Honorable & my most singular good Lord) but lay a sharpe and rigorous censure vpon my own presumption, that being (though bound to this flourishing Kingdome for my education) yet a stranger borne, and to your Lordship meerely vnknowne, haue thus boldly aduentured to presse into your presence, and to craue your Honorable Patronage to a worke, whereof (howsoeuer it deserue) I cannot to my selfe chalenge any prayse. It was the first labour of a worthy Gentleman of your Lordships

Countrey of Sussex, one that doth much loue and honor you, who did it for the exercise in the Spanish tongue, and keeping it by him many yeeres, as iudging it vtterly vnworthy of his owne name, did lately bestow the same vpon mee, with expresse charge howsoeuer I should dispose thereof, to conceale all mention of him: wherein I should haue done both him and my selfe too much wrong in obeying him: him, in depriuing him of his deserued praise for so worthy a worke, and my selfe, in arrogating vnto me the glory of this discourse to the wel handling of which in such exquisite maner as he hath done it, I know my own forces altogether weake and insufficient: With all humblenesse therefore, I beseech your Lordship to vouchsafe your noble name for a protection of this my bold endeauour, and with your accustomed gentlenesse to pardon this rash attempt, proceeding wholly from an infinite and vehement desire I haue, to doe you all possible honor and seruice, that the poorenesse of my capacity or fortune can stretch vnto.

I beseech the Almightie to blesse your Lordship, and my honorable good Lady, with al your noble family, with all happinesse, honor and length of life, that you may long remaine a strong and happie piller of this glorious Common-wealth, vnder the blessed gouernment of her most sacred Maiestie, whom God long preserue. *London*, this 23. of Aprill. 1600.

Your Lordships most humble
and deuoted:

Ferdinando Walker.



TO THE RIGHT WORSHIPFVLL MY WORTHY AND ESTEEMED FRIEND,

Lewes Lewkenor, Esquire; one of the Honorable Band of her Maiesties Gentlemen Pensioners in ordinarie.

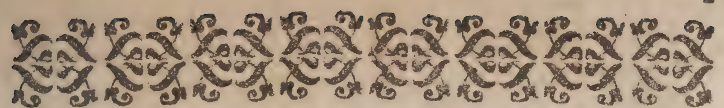
THE famous Architect of Greece, weary of his constrained abode in the Court of the Crotish Tyrant, finding all other endeuors vain for his escape, composed at length with singuler excellence of Arte, two payre of artificial wings, made with borowed feathers of sundry sorts, which when he had cunningly ioyned together with wax, he fastened one paire of them to his owne bodie, and another to his sonnes, and so bequeathing both himselfe and his sonne to the ayre, began to take his flight; but the audacious courage of the youth, presuming to approach neere vnto the glorious rayes of the Sunne, the waxe melted, his feathers dissolued, and he by his memorable fall and folly, gaue name to the Seas wherein he perished. The cause is mine, and I cannot (worthy Master Lewkenor) *but with a great fordooming of my selfe, attend the like, or a greater downefall. For hauing long striued beyond my forces, to creepe out of the loathsome Caue of ingratitude, wherein I haue so long lyen obscured, and knowing all my owne abilities too weake to carry mee thence, I haue at length with these feathers, which I haue borrowed from you, endeauoured to make my flight. But I feare me much, that my ill composition of them, and my too much aduenturous presuming to flye with them, being not mine owne, shall no sooner appeare before the*

bright-

brightneſſe of ſuch a iudgement as yours, but that all my tackling will faile, and my ſelfe be vnrelieuably throwne downe into the incurable gulfe of confuſion, ignorance and diſgrace. Only my chiefeſt hope and comfort is, that your gentle and alwaies beſt conſtruing diſpoſition, to which onely I appeale, will not entertain the hardeſt conceit of this my bold and ſtrange attempt. Receiue therefore, gentle Maſter Lewkenor, *this poore Treatiſe, hauing ſo many long yeers lyen obſcured among your waſte papers, and lately by your cruell ſentence condemned to the fire, now with a milder conceit vnder your protection; for though you thinke it vnworthy of the worlds view, as being the fruite and exerciſe of your yongeſt yeeres, yet I aſſure you, it hath paſſed the cenſure of graue and learned iudgements, and receiued excellent allowance; through whoſe encouragement I haue preſumed to giue it life, and no longer to depriue the world of a diſcourſe ſo worthy to be knowne and publiſhed; whatſoeuer therin is faulty, let the ſame lye vpon my ſhoulders. As for your ſelfe, your owne worthineſſe of deſert, your great learning, your excellent skill in languages, your many times approued valour, your long experience in martiall affaires, and generally the great worth wherein the world holds you both abroad and at home, will be for you a ſtrong and ſufficient warrant, and Bulwarke againſt any whatſoeuer calumniation. And ſo returning vnto you this Treatiſe of your owne, with the intereſt of a loue that ſhall neuer ceaſe to manifeſt it ſelfe, in any occaſion wherein it ſhall pleaſe you to employ me. entreating your fauourable cenſure and beſt conſtruction of this (as I muſt confeſſe) ouer bold endeuour, I ceaſe, wiſhing that the ſucceſſe of your fortunes, may be equall to the deſeruing of your vertues.*

Yours euer thankfully deuoted,

Ferdinando Walker.



THE FIRST TREATISE:

IN THE WHICH ARE CONTAINED many things worthie of admiration, which Nature hath wrought and daily worketh in men, contrarie to her common and ordinarie course of operation. With other curiosities strange and delightfull.

Interlocutores.

LVDOVICO. ANTHONIO. BERNARDO.

LVD. His dayes exceeding heate hath distempered mee in such sort, that it causeth mee to doubt with my selfe, whether of the two extremities were easier to bee endured, the violent sharpenesse of the cold Winter, or the fiery raging of the hote Sommer.

BER. On this question there are so many and sundry opinions, and of each side so many reasons, that I dare not vndertake to determine thereof, though in my slender iudgement, the cold (how sharpe soeuer in the deepest furie of the Winter) is farre easier to be suffered, then these feruent and contagious heats of the Dog-daies in the Sommer. But to heare this of both sides debated with reasons and proofes that may be alledged, it is doubtfull to whether to incline. Leauing therefore euery man to thinke herein what pleaseth him, let vs in the meane time not lose the freshnesse of this pleasant euening, which after the great heate, is now turned into an ayre most sweete and comfortable, and seeing wee haue nothing to doe, let vs walke a while by the streames of this running Riuer, and passe our time in some honest conuersation.

The colde more tolerable then the heate.

LVD. It happeneth better then we looked,for see where *Anthonia* commeth, whose wisedome,behauiour and discreete discourse is such, that you would neuer be weary of his companie.

BER. It is true indeede, I know him well to bee a man both curteous, learned and wise, I would we could set him in some good vaine,to the end we might heare him discourse.

LV. I will doe my best to make him walke along with vs.

AN. God saue you Gentlemen.

LV. And you Sir are most welcome, and in the fittest time that may be, vnlesse you haue some businesse which may hinder vs from enioying your company vnder this tuffet of trees, where if it please you now after this excessiue heate, we may a while refresh our selues with the mildnesse of this sweet ayre, and the delightfull coolenesse of this fresh riuer.

AN. Truly Gentlemen nothing can let me in any thing, wherein I may doe you seruice,for my will is fully bent to follow yours, and therefore without any excuse I will obey you in what so euer it shall please you to commaund me.

BER. This curtesie of yours is so great, that I know not by what meanes we shall be able to deserue it,to the end therfore that wee may the better enioy the desired fruite of your conuersation, let vs if it please you repose our selues vnder this shadow, where couered from the *Sunne*, what with the pleasing sound of this cleare streame,trickling along the peble stones, and the sweet murmurings of the greene leaues gently moued with a soft and delicate winde,we shall receiue double delight.

LV. It is true, but not if we remaine standing, you hauing taken vp the best place.

BER. Indeede I might haue offered you the place, but me thinkes you are not much amisse, especially because here is roome in the middest betweene vs both for Signior *Anthonio*, who how neere soeuer he be vnto me, me thinkes is neuer neere enough.

AN. All this Signior *Bernardo*, is but to encrease the desire I haue to doe you seruice, for in truth such is the reputation of your wisedome, that wheresoeuer you are, we ought

to seeke you out, to the end to be participant of your vertue and knowledge.

LV. Let vs lay apart these friendly ceremonies, and busie our selues in contemplating the diuersitie of those things which we see round about this place where we repose, that we may be thankfull to the Creator and Maker of them. In trueth so great is the variety of flowers and Roses which are in this Medow, that beholding narrowly euery one apart, me thinks I neuer saw any of them before, so many manners are there of them, their shapes and formes so sundry and diuers, their colours so rare and daintie, their branches and flowers placed in such excellent order, that it seemeth that Nature hath endeuoured with her vttermost industrie, to frame, paint, and enamell each of them.

BER. You wonder at a little, in respect of the much we haue to wonder at, I would to God it had beene your hap to haue beene where I was yesterday, in the company of ten or twelue Gentlemen, where discoursing of the strange and meruailous effects wrought by Nature in the world, they were so amazed at some (to the common sort vnknowne) which I told them, as though I had come out of the other world, and told them stories of such things as I there had seene.

LV. I pray you tell vs some of them, that wee may know what reason of amazement they had.

BER. I could tell you many, but that which they least beleeued and iested at as a fable, was because I said there was a part of the earth inhabited, where the day dureth the full space of a whole halfe yeare, and the night in like sort as much.

LV. And meruaile you if they wondred hereat? It is true indeede that I haue sometimes my selfe heard as much, but I giue as little credit thereunto as these Gentlemen did.

BER. I perceiue well that Signior *Anthonio* vnderstandeth this matter better then either of vs, because I see him smile, aske him therefore what his opinion is hereof.

AN. I am glad Gentlemen, to see that so few reasons you fall vpon a matter so high, that to declare it well, other things of necessity must first be touched, so strange, that vnlesse it be amongst men wise & of deepe vnderstanding, it were better to

passe them ouer with silence, according to the saying of the Marquesse of *Santillana.* Neuer report wonders, for in so doing, of the greatest part thou art sure not to be beleeued, but to be laughed at, as was *Signior Bernardo* amongst those Gentlemen.

B E R. In this maner though you may (my ignorance considered) pretend great reason to hold your peace, yet I beseech you let nothing with-hold you from explaining vnto me this doubt and some other, which I haue about these secret hidden mysteries of Nature.

A N. This is but a small matter, so that you will not binde me to say more then I know, which truely is very little.

B E R. I know that in the fountaine of your brest there is not so little water, but that it may suffice throughly to asswage and satisfie our thirst, lest therefore the time passe away in superfluous reasons, seeing wee are to intreate of the wonders and meruailous workes of Nature: I beseech you beginne with her definition, that we may therefore the better vnderstand her effects.

The Philosophers definition of Nature.

A N. Aristotle saith, that Nature is the beginning of Motion, and rest of the selfe-same thing in which it is principall, and by it selfe alone, and not by any accident, but I will not spend the time in alledging the definitions and opinions of ancient Philosophers, seeing they are so far different from those of later time, and because this our Discourse shalbe altogether Christian-like, leauing out all those Authors and Philosophers which were Gentiles, I will onely follow those which were Christians, of the which he that went neerest to the marke, in my iudgement, was *Leuinus Lemnius*, which following Saint *Thomas*, leauing ancient opinions like a Christian in the beginning of his Booke of the Meruailous secrets of Nature, saith, That Nature is nothing else then a will or reason diuine causer of all things that are engendred, and conseruer of them after they are ingendred, according to the qualitie of euerie one of them. This word therefore and Name of Nature, serueth not for other, then to represenr vnto vs the will and minde of God, by which all things are made and created, and in their times and seasons vnmade and dissolued, and there-

Leuinus Lemnius definition of Nature.

fore it is said, that the leafe of a tree cannot wagge without the will and ordinance of God: from whom as the very only foundation and beginning, proceed and depend all creatures reasonable and vnreasonable, euen to the very least. Yet I know there want not Philosophers which hearing these definitions, will say, that there is *Natura naturans*, which is God himselfe, and *Natura naturata*, which is the effect which by his Diuine will hee worketh in creatures. But let vs not stay heere, but behold the foundation, whence all proceedeth, which is God indeede: which if wee well contemplate this aboundant and plentifull spring, wee shall finde that those which are so astonished and hold for miracles some new things, aboue their capacitie, which happen in the world, haue small reason of their so great amazement. For what can be more worthy of admiration to men vertuous and of cleare iudgement, then the wonderfull machine and composition of this world, the mouing of the heauens in order so iust and due, the admirable effects of the Sunne, the Moone, and of the other Planets: the strange influences of the Starres, the exceeding strength of the Poles, vpon whom all these things not straying one iot out of compasse, are moued with a harmonie so maruailous: the reason, wherewith the foure Elements stand and containe themselues, in their places appointed them, each of them affording vnto vs that part of himselfe of which we haue neede: the clouds forming and thickning themselues in the region of the aire: the raine, haile, snow and ice, the vehement force and terrible violence of the windes, thunders, lightnings and blazing-starres. Besides these, the world daily bringeth forth and yeeldeth to our view so many things new, rare and full of wonder, that if we would busie our selues to admire and contemplate the varietie and strangenesse of each of them, wee should haue leasure to doe nothing else. For how wonderfull is it to see that amongst so many men as are in the world, and daily are borne of new, though they beare all one proportion and shape, of eyes, mouth, nose, forehead, lippes, cheekes, eares, &c. Yet it is almost impossible to finde one like another, and though it happen sometimes that one resemble another: yet there neuer wanteth some difference of diuersitie. Besides

Natura naturans, Natura naturata.

this,behold the difference of trees,plants,hearbs and flowers, which in each Countrey groweth, with such diuersity of colour, taste, smell, propertie and vertue: and if these things, because wee see them daily with our eyes, and handle them with our hands as things common, doe not amaze vs, why should we then so much wonder in seeing some things, which passe this common agreement and order of nature. Which for all that doe not exceed Nature, neither are vnnaturall: though the conceit thereof, passe the grossenesse of our reach and vnderstanding. To see a dead man raised, a dumbe man made speake, or a man made blinde restored to sight, such a thing we may well terme vnnaturall and miraculous; But as for things monstrous, of which some wee see, some are out of vse, and some vtterly vnknowne, mee thinkes in a wise man they should worke no alteration, nor breed any astonishment at all. Looke amongst the greene plants and herbes, and you shall there sometimes find little creepers and wormes,some of one sort,some of another, painted with sundry colours, some with many feet,some with great hornes in the forehead, some with wings,some with two heads,one before, and another behinde,and that they go and moue as well of the one side as the other, and if wee should see these great and huge, how would they then wonder and be amazed that are ignorant of their causes. But perchance, hee that created all things aboue and vnder the heauens,in the aire,the earth,and the sea,of nothing, with his only wil,hath lost his force:or his hand is become vnable to do all the rest which in respect thereof is nothing. No, no,without doubt,now is the selfe-same God,which then our Soueraigne Lord and Maker, which as hee easily without any trauaile,by his only wil of nothing made all things: so can he when it pleaseth him by the selfe-same will onely,turne to vndoe them,and make of all things nothing,as they were before.

LV. It is all as you haue said,*Signior Anthonio*,and your definition of nature is true,and agreeing to our Christian beleefe, according to the which all things may be termed naturall,but yet I remaine in doubt of some part of that which you haue said,and therfore I pray you,before you passe any further, declare it better vnto me. First, make all things so easie in the

hand

hand and will of God, which you terme nature it selfe, when it commeth by the same to worke great and maruailous things, as raising of the dead, you say they are supernaturall and miraculous, in the which, vnder correction, me thinks you contrary your selfe, seeing the one is as naturall to God as the other.

AN. This commeth & proceedeth not from God, but from the things themselues, which being so ful of difficulty, and neuer before seene of vs, for their great strangenesse we call them miracles, which is as much to say as maruailous and supernaturall. Because Nature, or rather to speake more properly, God is not wont often to work them, and therefore not finding any other word or maner to expresse them, we say they are miracles and supernatural: and so you must vnderstand it, and not that it is to God any more difficulty to work the one, then the other.

LV. You haue satisfied me in this point, but withal you said, that the shapes of men being all one, their countenances and gestures are so diuers, that it is vnpossible to find one like another in all points. Wheras I haue heard and read of many that were so like in resemblance the one vnto the other, that there was no difference at all to be found betweene them. Your selfe I know, must needs haue better knowledge hereof then I, because you haue read *Pliny* and other Authors, which treat therof: and *Pedro Mexia* hath copied out many examples of them in his forrest of collections, besides all the which I wil alledge some notable examples. The first, is of two striplings which one *Toranius* sold to *Marke Anthonio*, saying, they were two brothers, when in truth the one was borne in *Europe* and the other in *Asia*, whose likenesse was such, that there was not in any one point, difference betweene them: And when *Anthonio* finding himselfe deceiued, began to be angry, *Toranius* satisfied him in saying, that there was greater cause of wonder in the diuersity of their Nations, then if as he first had said, they had been both begotten and borne of one father and mother. I am sure you haue read what many Authors write of King *Antiochus*, who being murdred by the meanes of his wife *Laodice*, she placed in his stead, and clothed with his rich habiliments and regall ornaments one *Artemon* of Siria, who resembled him in such sort, that he raigned two yeers, without being known or discouered of

Many examples of men like one to the other.

The likenesse of Attemon to Antiochus.

Caius Bibius like to Pompey.

of any man. In Rome there was a man called *Caius Bibius*, so like to *Pompey*, that he could be discerned from him by no other meanes, then by the diuersitie of his apparell. *Cassius Seuerus*, and *Mirmilus*, *Lucius Pancus*, and *Rubus Estrius*, *Marcus Messala*, and *Menogenes*, were by couples one so like another, that they were with much adoe to be knowne of their familier friends, such as were wel acquainted with them, and haunted daily their company. But leauing the ancient Romans, we haue the like examples enough amongst our selues. *Don Rodrigo Girdon*, and his brother the Count of *Uruenna*, were so like, that vnlesse it were by their attire and habiliments, their very seruants knew them not apart, in so much that I haue heard it affirmed, (which if it be true, is pasling strange) that being children and sleeping both in one bed, in touching their legs or armes together, the flesh of the one did so cleaue to the other, that they could not without difficulty be sundred: But what should we passe herein any further, when euery day wee see and heare the like.

Diuers Romans one like to another.

Don Rodrigo Girdon and his brother.

The strange likenesse of two men.

BER. I can be a witnesse of two which I haue seene my selfe, no lesse meruailous then these which you haue rehearsed: of the one there are witnesses enough in this house of *Beneuenta*, for it is yet not much aboue twentie yeeres, that the Earle had a Lackie, whom another man came to seeke, saying that he was his brother, and that he had runne away from his Parents being yong, they were so like, that there was not betweene them any iot of difference at all, vnlesse it were that he that came was somewhat more in yeeres, but which is strangest, though the Lackie were sent for to take possession of some goods left him by his Father: yet did he constantly denie the other to be his brother, affirming with oathes, that he was not borne in that Village nor Countrey by many miles, the other still remaining obstinate in challenging him for his brother: whereupon the Earle commanded them both to goe to the same Village for to satisfie an olde woman there, which said, shee was mother to them both. The Lackie comming thither, could not perswade them but that hee was the selfesame whom they supposed, in the end the old woman looking fixedly vpon him, for better assurance (quoth shee) if thou art

my

my sonne, thou hast in such a place of thy legge a marke, which when thou wert a childe was burned. The Lacky with wonderfull astonishment confessed that hee had such a marke indeede, though still perseuering with oathes to affirme that he knew them not, and that he neuer in his life before had beene in that Village, as the truth indeede was, for afterward it was proued, that he was borne farre from that place, and it was well knowne who were his Parents. Besides this, it was my hap being but a stripling, to see another the like, very strange, in a Village hard by the Citie of *Segonia*, where I remained foure or fiue dayes, in the house of a very honest and substantiall man, which had by his wife two daughters, so strangely like, that in turning your eyes once of them, it was vnpossible to know which was the one and which was the other, they were about thirteene or fourteene yeeres old, I asking the mother which was the elder, she pointed to the one, saying, that she was borne halfe an houre before the other, for she had at one burden both them & a sonne, which she told me was with an Vnkle of his in *Segouia*, so resembling in all points to his sisters, that being one day apparelled in one of their garments, and brought before her husband & her, neither he nor she did the whole day till night that he was vnclothed, finde, know, or perceiue any difference at all betweene him and his sister.

A thing notable of two daughters and a sonne, borne all at a burthen.

LVD. Truely this is very strange, and the like hath sildome happened in *Spaine*, especially in our time. *Macrobius* writeth in the second booke of his *Saturnals*, that there came a young man to *Rome* so resembling *Aug. Cæsar*, that standing before him, it seemed that hee beheld as in a glasse the figure of himselfe, whereupon *Cæsar* asked him if euer his mother had beene at *Rome*, meaning thereby that perchaunce his father might haue had acquaintance with her, which the young man perceiuing, answered him readily, that his mother had neuer beene there, but his father oftentimes: though this Historie be common and rehearsed of many, yet I could not let it passe, because it serueth so fitly to the purpose of which we entreate.

The answer of a young man to Augustus Cæsar.

AN. I denie not, but that this may be true, and that there are many the like things hapned in the world, but according

to the old Prouerbe, One Swallow maketh no Sommer, neither doth the whole field leaue to be cald greene for two or three hearbs or leaues that are withered and of a dead colour within it: these are things which happen sildome, and therefore refute not a generality so great is the diuersity and common difference of the countenances & gestures of all the men and women in the whole world.

LVD. I confesse that you haue great reason, but let vs not so passe ouer Signior *Bernards* tale of the woman with three children borne at one burden, all liuing and brought vp to that age, which truly seemeth to me so strange, that me thinks in my life I neuer heard the like, especially in this our Country.

The women of Egipt meruailous fruitfull.

AN. I wonder not a little thereat my selfe: yet *Aristotle* writeth, that the women of Egipt are so fruitfull, that they haue often three or foure children at a burden, and though he expresseth not so much, yet wee must imagine that many of them liue and doe well, or otherwise he would neuer make so often mention of them. In this our Spaine, we haue often seene a woman deliuered of three children at once, and one in a Village not farre hence of foure, and in *Medina del campo*, some yeres passed, it was publikely reported, that a certaine principall woman was brought a bed of 7. at once, and it is said, that a Bookebinders wife of Salamanca, was deliuered of nine: and we must thinke that in other Countries haue hapned the like of as great, and greater admiration, though (as they say) being in one end of the world haue had no notice nor knowledge of them.

A woman deliuered of seauen children at once, another of nine.

LV. *Plinie* saith, it is certaine that sixe children may bee borne at one birth, which is most strange, vnlesse it bee in Egypt, where the women bring sildome one alone into the world. In Ossia there was a woman that had at one burden two sonnes and two daughters, all liuing and doing well. Besides, in Peloponeso, a woman was foure times deliuered each time of fiue sonnes, the most part of which liued. *Trogus Pompeius* writing of the Egiptian women, saith, that they are often deliuered of seauen sonnes at once, of which some are Hermophrodites. Also *Paulus* the Lawyer writeth, that there was brought from Alexandria to *Adrian* the Emperour, a woman

A woman deliuered of 4. children all liuing.

Hermophrodites.

to

to be seene which had fiue liuing children, foure of the which were borne in one day,& the fiue foure daies after the deliuery of the first. *Iulius Capitolinus* writeth the like of a woman deliuered of fiue sonnes in the time of *Anth. Pius*, so that the matter which Signior *Bernardo* rehearsed of the woman with three liuing children, is not so new nor strange. Besides, it is confirmed with the publique fame of that which hapned to a Lady one of the greatest of this land, which being in trauaile, it was tolde her husband that she was deliuered of one sonne, and within a little space of one more, and within few houres, they told him that she had brought him forth 4. more, which were sixe in all: who answered merily to those that brought him the newes, if you can wring her wel, I warrant you (qd he) you shal get more out of her. This is no fable, but a matter knowne to be true.

Two women deliuered at once of fiue sons a peece.

A Lady of Spaine deliuered of sixe sonnes.

AN. Seeing we are falne into the discourse of prodigious births, I can by no meanes passe ouer with silence, that which *Nicholaus de Florentia* writeth, alledging the authority of *Auicenna* in *Nono de animalibus*, that a woman miscaried at one time seauenty proportioned children, & the same author alledgeth *Albertus Magnus*, which said, that a certaine Phisitian told him for assured trueth, that being sent for into Almaigue to cure a Gentlewoman, he saw her deliuered of a 150. children wrapt all in a net, each of them so great as ones little finger, and all borne aliue and proportioned. I know well that these things are almost incredible to those which haue not seene them, yet is one thing so notorious and well knowne, that it confirmeth the possibility of the rest, though it be farre more admirable then any of them all. That which hapned to the Lady *Margaret* of Holland, which brought forth at one burden 306. children, all liuing, about the bignesse of little Mise, which were christned by the hands of a Bishop in a bason or vessell of siluer, which as yet for memory remaineth in a Church of the same Prouince, the which our most victorious Emperor *Charles* the fift hath had in his hands, and this is affirmed to be true by many and graue witnesses. Sundry Authors write hereof, especially *Henricus Huceburgensis, Baptista Fulgoso*, and *Lodo. Viues*, which saith, that the cause of this monstrous birth was the curse of a poore woman, which comming to the gates of this

70. Proportioned children at one burden.

A Gentlewoman of Almaigne deliuered of a 150 children.

The monstrous and strange childbirth of the Lady Margaret of Holland.

great Lady to demand almes, in ſtead of beſtowing her charity, ſhe reuiled and taunted her reprochfully, calling her naughty pack, and asking her how many fathers ſhe had for her children, wherat the poore woman taking griefe, beſeeched God on her knees, to ſend vnto this Lady ſo many children at a burden, that ſhe might be able neither to know them, nor to nouriſh them.

B E. I thinke there neuer was the like of this ſeene or heard of in the world, & truly herein Nature exceeded much her accuſtomed limites, the iudgement thereof let vs refer to the Almighty, who ſuffered and permitted her to conceiue ſo many creatures, which ſeeing it comes ſo well to purpoſe, I will tell you what I haue heard of ſome men of credit, ſuch as would not report any vntruth, which is, that in the Kingdome of Naples, or in diuers places thereof, the childbirth is paſsing dandangerous to the mothers, becauſe there iſſueth out before the child appeare, a little beaſt of the faſhion & bignes of a little frog, or little toad, & ſomtimes 2. or 3. at once, if any of the which through negligence come to touch the ground, they hold it for a rule infallible, that the woman which is in trauaile dieth preſently, which becauſe ſo ſoone as it cõmeth out of the womb it creepeth & that ſwiftly, they haue the bed ſtopt roũd about; and beſides, the ground & wals ſo couered, that it cannot by any meanes come to touch the earth: and beſides, they haue alwaies ready a baſon of water, wherein they preſently put thoſe little beaſts, and couering it ſo cloſe that they cannot get out, carrie them therein to ſome riuer, or to the ſea, wherein to auoide the danger they caſt them: and though I haue not ſeene any Author which writ ſo much, yet all thoſe that haue beene in thoſe countries confirme the ſame, ſo that there is no doubt to be made thereof, but that it is as true as ſtrange: and though it may ſeeme that I vſe ſome digreſſion from the matter; yet me thinks that it is not amiſſe that we ſhould vnderſtand what *Ariſtotle* writeth in his third booke *de animalibus*, of a he Goat, which as it ſeemed was euen ready to conceiue, if nature would haue giuen him therto any place, for he had teats like vnto the femals, great and full of milk: ſo that they milked him, and it came from him in ſuch quantity, that they made Cheeſe thereof.

The dangerous childebirth of women in the Kingdome of Naples.

Hee Goates hauing milke in their teats.

A N.

AN. Maruaile not much at this, for if you reade the booke which *Andreas Mateolus* of Siena made, *De Epistolis Medecinalibus*, you shall finde that he saith he saw himselfe in Bohemia three of the same sort, of the which he himselfe had one for his proper vse, whose milke he found by experience to be the best medicine of all for those which were troubled with the Apoplexy or falling sicknesse.

BER. There must be some cause, for which Nature in such a thing as this exceeded her accustomed order, and perchance it was to bring a remedie for a disease so vncurable, as this is accounted to be.

LV. Seeing we are in this discourse of Birthes, it were not amisse that we knew in what space a woman may beare child, so that the same may liue and be accounted lawfull.

AN. This matter hath beene handled by many Authors, which giue vs light herein. The Lawyers say, that in the seuenth month, taking thereof some daies away, and in the tenth month likewise the birth may be called lawfull, as one of their digests, beginning *septimo mense*, and diuers other declareth, and *Iustinianus* in his *Autentick* of *Restitutions*. The Philosophers and Physitions debate thereof more at large. *Pliny* saith, that the childe borne in the eight moneth may liue, which is directly against the experience we haue, and the opinion we generally hold thereof, for we see that those children doe not liue which are borne in the seuenth moneth, vnlesse they are borne iust at the time compleat: he holdeth besides, that the birth of eleuen moneths is lawfull, and so he saith that the mother of *Suillius Rufus*, was deliuered of him at the end of eleuen moneths. Other Philosophers haue held opinion, that a woman may go with childe till the thirteenth moneth: but to rehearse all their opinions, were neuer to make an end, he that seeketh to be satisfied herein, may reade *Aristotle*, *Aulus Gellius*, and many more Authors, and Phisitions which intreate copiously thereof, it is sufficient for vs that wee haue said so much in a matter which wee haue so seldome occasion to know or vnderstand.

How long a woman may goe great with childe.

BER. This matter, in truth is fitter for Physitions to discourse of, then for vs, but in the meane time I would faine

know what these Hermophrodites are, which I heard Signior *Ludouico* euen now say were so cōmon to the Egyptian womē.

What Hermophrodites are.

LV. This matter is so common, that there is scarsely any one ignorant, but that there are often children borne with two natures, the one of a man, the other of a woman, though diuers times the one of so slender force and weake, that it serueth not for other, then to shew what Nature can do when she pleaseth: but some there are, though rare, which are as fully puissant in the one nature as in the other: of the first sort I knew a married woman my selfe, which it was well knowne, had also the nature of a man, but without any force or effect, though in her countenance and gesture there appeared a kind of manlinesse: of the other sort also there are diuers, & amongst the rest there was one in Burgos, who being commanded to choose whether nature she would exercise, the vse of the other being forbidden her vpon paine of death, made choise of that of the feminine sort: but afterwards being accused that shee secretly vsed the other, and vnder colour thereof committed great abomination, shee was found guilty and burned.

Two Hermophrodites burned.

AN. I haue heard that there was another the like burned in Seuilia, for the selfe-same cause, but in these parts we hold it for a great wonder, that men should haue the nature of women or women of men; Yet *Pliny* alledgeth the Philosopher *Calisanes*, which was with *Alexander Magnus* in his conquest of the Indies, who saith, that amongst the Nasamans, there is a people called *Adrogini*, who are all Hermophrodites, and vse in their embracements without any difference, as well the one nature as the other. But we would scarcely beleeue this, being so vnlikely, were it not confirmed by *Aristotle*, which saith, that these *Androgins* haue the right teate like a man, and the left, with which they nourish their babes, like a woman.

The Androgins are all Hermophrodites.

BER. This matter seemeth vnto me very new and strange, neither do I remember that euer I heard the like, but there are so many things in the world aboue our capacitie, that I hold it not impossible, especially being affirmed for true, with the authority of so graue Authors, though, me thinkes, this Country must needs be very far from those which are now of late discouered in India.

LVD.

LVD. I cannot choose but maruaile much hereat, and I beleeue that it is some influence or constellation, or else the propertie of the Countrey it selfe, which ingendreth the people in such sort, as we see other countries bring forth people of diuers complexions, qualities and conditions. But now seeing we haue so long discoursed of Births, as well common and naturall, as vnnaturall and rare: it were not amisse if we said somewhat of such as are prodigious and monstrous, so farre beyond that wonted order and rule of Nature, which shee is accustomed to obserue.

AN. It is true that there hath beene seene diuers birthes admirable and monstrous, which either proceed from the will and permission of God, in whose hands all things are, or else through some causes and reasons to vs not reuealed, though many of them by coniectures and tokens come afterwards to be discouered, which though they perfectly conclude not the demonstration of the true cause, yet giue they vs a great likelihood and apparance to gesse thereat. It is a thing naturall to all children, to giue a turne in their mothers belly, and to come into the world with the head forwards, yet this generall rule oftentimes faileth, and some come forth thwartlong, and some with their bodie double, neither of the which can liue, their bodie is so crusht and broken, the mothers also of such are in exceeding danger. Others come to be borne with their feete forward, which is also passing dangerous, as well for the mother as the childe: vnlesse they chaunce to come foorth with their armes hanging downe close by their sides, which if they hold vpward or crosse-wise, they crush them or put them out of ioynt, so that few such liue. Of these came the linage of *Agrippas* in Rome, which is as much to say as *Ægrè parti*, brought forth in paine, and commonly those that are so borne, are held to be vnluckie, and of short life. Some say that *Nero* was so borne of his mother *Agrippina*, who though he seemed in obtaining the Empire to bee fortunate, yet in losing it so soone with a death so infamous, his end proued him so vnfortunate and miserable. It hapneth also sometimes that the mothers die, and that the children by opening their sides are taken out aliue, and come to liue and do well. Of these was *Scipio*

The linage of Agrippas.

Nero borne with his feete forward.

Scipio African called Cæsar, *quia Cæsus ex vtero.*

Affrican, which was therefore the first that was called *Cæsar*, and another Romane Gentleman called *Manlius*, as *Pliny* writeth in his seuenth booke.

BER. It is a matter so true and notorious, that there is no doubt to be made thereof, which we reade in the Chronicles of Spaine, of the birth of Don *Sanches Garcia*, King of Nauarre, whose mother *Donna Vrsaca*, being at a place called Baruban, to take her pleasure in the fieldes, was by certaine Moores which of a sodaine came thither to spoile and make bootie, thrust into the body with a speare in such sort, that the babe with which she went great, appeared out of the wound, as though he would faine come foorth, shee her selfe liuing in pitifull extremitie, and painfully gasping for life: which her seruants perceiuing, opened the wound a little more, and took the Infant out, causing him to be nourished, the which prospered so well, that he afterwards came to attaine the Royall Diademe, and raigned many yeeres. And not much before our time, a Gentleman called *Diego Osorio*, of the House of the *Astorgo*, was borne in the selfe-same manner, but they tooke so little heed in cutting of his mothers belly, that they gaue him a slash on the legge, of which he remained euer after lame, and liued many yeeres.

The strange birth of Don Sanches Garcia King of Nauarre.

The like of Diego Osorio.

AN. Children to be borne toothed, is a thing so common, that we haue seene it often, amongst the Ancients, as *Pliny* and *Soline* writeth, were *Papinus*, *Carbo*, and *Marcus Curius Dentatus*. I can giue good testimony hereof my selfe, as an eye witnesse of some that haue beene borne with teeth, and that with those before, whereby we may the better beleeue the antiquitie.

Children borne toothed.

LV. Some Greeke Authors write, that *Pirrhus* King of the Epirotes, in stead of teeth, was borne with a hard massie bone only, one aboue, and another beneath. And *Herodotus* writeth, that in Persia there was a whole linage that had the like. *Cælius Rodiginus*, in the beginning of his fourth booke, *De antiquis lectionibus*, bringeth for Author *Io. Mochius*, which affirmeth that *Hercules* had three rowes of teeth, which is passing strange: but no doubt there haue happened many miraculous things in the world, which for want of writers haue not come

Hercules borne with three rowes of teeth.

to our knowledge: and if wee could ſee thoſe things which happen in other Countries, we ſhould not ſo much wonder at theſe, of which we now ſpeake: neither need we goe farre to ſeeke them, for we ſhall finde enough euen in our Europe and Countries heere abouts.

B F R. I will tell you what I ſaw in a Towne of Italy, called Prato, ſeuen or eight miles off from Florence, a childe new borne, whoſe face was couered with a very thicke beard, about the length of ones hand, white and fine, as the fineſt threeds of flaxe that might bee ſpunne, which when hee came to bee two moneths old, began to fall off, as it had pilled away through ſome infirmitie, after which time I neuer ſaw him more, neither know I what became of him.

The face of a childe new borne, couered with long haire.

L V. And I once ſaw a little wench, which was borne with a long thicke haire vpon the chine of her backe, and ſo ſharpe, as if they had beene the briſles of a wilde Boare, ſo that ſhee muſt continually euer after keepe it cut ſhort, or otherwiſe it hurt her when ſhee clothed her ſelfe.

A wench hauing haire vpon the chine of her backe, like briſles of a Boare.

A N. Theſe are things wherein Nature ſeemeth not farre to exceed her accuſtomed order: Let vs therefore come to them that are more ſtrange, and of greater admiration. *Pliny* writeth, that there was a woman called *Alcippa*, deliuered of an Elephant, and another of a Serpent: beſides, he writeth, that he ſaw himſelfe a Centaure, brought to the Emperour *Claudius* in hony, to keepe him from putrefaction, which was brought forth by a woman of Theſſalia. Beſides theſe, there are many other ſuch like things reported by wiſe and graue Authors, that ſuch as neuer heard of them before, would be aſtoniſhed at their ſtrangeneſſe.

A woman deliuered of an Elephant.

L V D. And thinke you that this age and time of ours, yeeldeth not as many ſtrange and wonderful things as the antiquitie did? Yes vndoubtedly doth it, were we ſo carefull to regiſter and to commit them to memorie as they were. I will tell you one, of the which I am a witneſſe my ſelfe, of a woman that hauing had a very hard trauaile, in the which ſhee was often at the point of death, at laſt was deliuered of a childe, and withall of a beaſt, whoſe faſhion was like vnto a Firret, which came forth with his clawes vpon the childes breſt, and his feete

Sũdry ſtrange and monſtrous childbirthes.

D entangled

entangled within the childes legges, both one and the other died in few houres.

BER. Wee see and heare daily of many things like vnto these, and besides, we haue seene women in stead of children bring foorth onely lumpes of flesh, which the Physitians call Moles. I haue seene my selfe one, of the which a woman was deliuered, of the fashion of a great Goose-neck, at one end it had the signe of a head vnperfectly fashioned, and the woman told me, that when it came into the world it moued, and that therefore they had sprinkled water vpon it, vsing the words of Baptisme. In engendring of these things, Nature seemeth to shew her selfe weak and faint, and perchance the defect hereof might be in the father or mother, the imperfection of whose seed was not able to engender a creature of more perfection.

Lumps of flesh called by the Physitians Moles.

AN. Your opinion herein is not without some reason, but withall vnderstand, that there may be as well therein superfluitie, which corrupting it selfe, in stead of engendring a childe, engendreth these other creatures which you haue rehearsed, as the Elephant, the Centaure, and the rest: but the likeliest is, that they are engendred of corrupted humors, that are in the womans bodie, which in time would be the cause of her death, in stead of which, Nature worketh that which *Aristotle* saith in his booke *De communi animalium gressu*, that Nature forceth her alwaies of things possible to doe the best, and when shee can create any thing of these corrupted humors, whereby shee may preserue life, shee procureth to doe it as a thing naturall.

Nature forceth her alwayes to doe the best.

LVD. The one and the other may well be true, but yet in my iudgement, there is another reason likelier then either of them both, which is, that all these things, or the most part of them, proceed of the womans imagination at the time of her conception. For as *Algazar* an ancient Philosopher of great authoritie affirmeth: The earnest imagination, hath not onely force and power to imprint diuers effects in him which imagineth, but also may worke effect in the thing imagined, for so intentiuely may a man imagine that it rayneth, that though the wether were faire, it may become cloudy and raine indeed, and that the stones before him are bread, so great may

The wonderfull force of imagination.

be

be the vehemencie of his imagination that they may turne into bread.

BER. I beleeue the miracle which Christ made by turning water into wine, but not these miraculous imaginations of *Algazar*, which truely in mine opinion are most ridiculous.

AN. In exteriour things I neuer saw any of these miracles: yet *Aristotle* writeth in his ninth Booke *De animalibus*, that the Henne fighting with the Cocke, and ouercomming him, conceiueth thereof such pride, that shee lifteth vp her crest and tayle, imagining that shee is a Cocke, and seeking to tread the other Hennes, with the very imagination whereof, shee commeth to haue spurres. But leauing this, let vs come to *Auicenna*, (for in this matter we cannot goe out of Doctors and Philosophers) whose opinion in his second Booke is, that the imagination of the minde, is able to worke so mightie a change in natural things, that it hapneth oftentimes the childe to resemble that thing which the Mother at the time of her conception imagineth. The selfe-same saith Saint *Augustine*, in his twelfth Booke of the City of God: that the earnest imagination of a woman going great, causeth often the childe to be borne with the qualities and conditions of the things imagined: and we reade in *Plutarch*, that a white woman conceiuing childe by a white man, was deliuered of an Infant coale-blacke, because at the time shee conceiued, shee held her eyes and imagination fixed vpon the picture of a Black-Moore which was painted in a cloth vpon the wall, which the childe wholly resembled.

A black childe borne of white Parents.

LV. *Aristotle*, *Pliny*, and many other Authors write of that famous Poet *Vizantine*, that his father and mother being white, he was borne blacke.

The strange operation of Nature in the Poet Vizantine.

AN. But this was of another sort, Nature making as it were a iumpe from the Grandfather to the Nephew, for his mother was begotten by an Ethiopian in aduoutry, which Nature couering in her birth being white, discouered in the birth of her sonne being blacke. Let vs therefore returne to imagination, of whose effects we haue seene great experience, and I haue heard of a woman deliuered of a childe all couered ouer with rough haire, the reason whereof was, that she had in

her chamber the picture of Saint *John Baptist* clothed in hairie skinnes, on which the woman vsing with deuotion to contemplate, her childe was borne both in roughnesse and figure like vnto the same.

BER. Marcus Damascenus writeth the selfe-same which you haue said, saying, that it hapned in a place of Italy, neere the Citie of Pysa. It is not long since that there went through Spaine a man gathering money, with the sight of a sonne of his couered with haire, in such quantitie so long and thicke, that in his whole face there was nothing else to bee seene but his mouth and eyes: Withall, the haire was so curled, that it crimpled round like Rings, and truely the wilde Sauages which they paint, were nothing so deformed, and ouer their whole body so hairy as was this boy.

LVD. I will neither wonder at this, nor at any such like, seeing that in this our time it is known and affirmed for a matter most true, that certaine Players shewing of a Comedy in Germany, one of them which played the Diuell, hauing put on a kinde of attire most grisly and fearefull: when the Play was ended went home to his owne house, where taking a toy in his head, he would needs vse the company of his wife without changing the deformed habite he had on, who hauing her imagination fearefully fixed on the vgly shape of that attire with which her husband was then clothed, conceiued childe, and came to be deliuered of a creature representing the very likenesse of the Diuell, in forme so horrible, that no diuell of Hell could be figured more lothsome or abominable. The mother died presently, and for the small time that this monster liued, which was onely three daies, there are told of him things strange, hellish and infernall, and to the end this wonder might be knowne vnto the whole world, the figure thereof was brought printed into Spaine, and carried thorow Christendome.

A wonderfull monster borne in Germany.

A wonderfull monster.

AN. I saw it, and can giue thereof good testimony, and it was assuredly reported to be true in such sort as you haue said, whereby we may well perceiue how mightie the force of imagination is, being able to ingender a monster so horrible. And seeing wee are in the discourse of matters monstrous (though

this which I will tell you be not like to these before rehearsed) yet I am sure you will thinke that it is not a little to be wondred at, and perchance it is of a man whom we all haue seene, who being a Fryer of the third order of S. *Fraunceis*, was wont to make his residence in the Cloister of our Lady of the Vally, which is hard by this place where we now are, but at this present is in a Cloyster called *Soto*, fast by the Citie of Zamorra. He is so little of stature, that without doing him any wrong, wee may well terme him a Dwarfe, but to the bignesse of his body he hath an excellent feature and proportion of limmes, and a singuler comlinesse in his gesture: this man, as the common voyce is, and besides as many religious men haue assured me for a truth, was borne in a Village called S. *Tiso*, with all the teeth and tuskes which he now hath, of the which hee neuer changed nor lost any one, and with much difficulty could hee be nourished with milke, so that hee suckt but a very little while: besides, he brought from his mothers wombe, the haire of his secrets, as if he had beene twenty yeeres old. At seauen yeeres of age, his chin was couered with a beard, at ten yeeres he begat a childe, and was in the chiefest strength of his age as other men at thirty, and which is more, is not at this present aboue fiue and twenty yeeres old.

A most strãge story of a Frier.

BER. In truth this is a thing very strange and worthy of admiration, but shall wee say of other monsters which are so many and of so sundry shapes in the world, that they make those astonished which see them, or reade that which is written of them.

AN. I know not what to iudge, because of one side so many graue men, and of such authority, that wee are bound to beleeue them, write of these monsters, and of the other side, we see and heare of so few now in the world, and of those wee scarcely finde any man, that can say he hath seene them himselfe, and yet there was neuer so great a part of the world discouered as is now, for all the which wee see not that there are any of these monsters found either in *India maior*, conquered by the Portugales, neither in West Indies, marry they say that they are all retired to mountaines, and vnaccessible places. *Plinie, Soline* and *Strabo*, write perticularly of them, notwithstanding,

Sundrie strange and monstrous formes of men.

ſtanding, I will make mention of ſome few of them. Some they called *Monoſceli*, which haue but one legge, with the which they are ſo light in leaping, that they ouertake all other beaſts, onely in iumping after them, their foote is ſo great, that in hote weather lying on the ground, they lift it vp, and with the ſhadow thereof defend themſelues from the heate of the Sunne. There are others without either neck or head, hauing their eyes in their ſhoulders: others their faces plaine without noſethrils, in ſteed of which they haue two little holes onely: others without mouthes, maintaining themſelues with the onely ſmell of fruits and hearbs, the force of whoſe ſent is ſuch, that they dry & wither vp the flowers, in ſmelling out of them all their ſubſtance. The ſmell of any euill or noyſome thing is ſo contrary to them, that oft-times it putteth them in danger of their liues. Their ſpeech and vnderſtanding is by ſignes. Beſides, they write that there are men in the mountaines of Scythia, or Tartaria, with ſo little mouthes, that they cannot eate, but maintaine their liues with ſucking in onely the ſubſtance and iuice of fleſh and fruites. There is another kinde of men with dogs faces and Oxe feete, which containe all their ſpeech vnder two words, onely with the which the one vnderſtandeth the other. There are others whom they call *Phanaces*, whoſe eares are ſo great, that they couer therewith their whole bodies: they are ſo ſtrong, that with one pull they reare whole trees vp by the rootes, vſing them in their fight with exceeding agility. There are others with one eye onely, and that in their forehead, their eares like dogges, and their haire ſtanding ſtiffe vp an end. Others they deſcribe with diuers and monſtrous formes, which if I ſhould rehearſe all, I ſhould neuer make an end, yet by the way, I will tell you what I haue reade in one of *Ptolomies* tables of *Tartaria maior*, There is in it, ſaith he, a Country now called *Georgia*, faſt by the kingdome of Ergonil, in the which there are fiue ſorts of people, ſome blacke as Ethiopians, ſome white like vs, ſome hauing tailes like Peacocks, ſome of very little and low ſtature with two heads, and others whoſe face and teeth are in manner of horſe iawes. And if this be true, it is a wonderfull thing that there ſhould be in one Land ſuch diuerſities of men.

Monoſceli.

Phanaces.

Sundry diuers ſhapes of men in the country of Georgia.

BER.

BER. Doe these Authors set all these monsters together in one part of the earth, or in diuers parts.

AN. In this point they differ farre the one from the other. *Plinie* and *Strabo* agree with the storie written by the Philosopher *Onosecritus*, which was in India with *Alexander* the great, and writeth all these monsters to be there. *Solinus* saith, that the Arimaspes, being a people with one eye, are in Scythia, fast by the Riphæan mountaines. Others hold, that the most part of these monsters are in the solitary Deserts of Affrica, and the rest are in the mountaines of Atlas: others said, that the Cyclops, Gyants of exceeding hugenesse, with one onely eye, and that in the midst of their forehead, were to be seene in Sycilia.

Arimaspes.

In what places of the world the monsters are written to be.

LV. Yet it may be that they are as well in one place as in another, yet *Strabo* entreating of them, in conclusion accounteth them but fables, and fained matters: and *Sinforianus Campegius*, a man singularly learned, in a Chapter which he writeth of monsters, proueth by naturall reasons that there can be none such, and if there be any, that they are no men, but bruit beasts, like vnto men: *Pomponius Mela*, is of the same opinion, saying, that the Satyres haue nothing else of man, then the likenesse.

AN. I will neither beleeue all, nor condemne all which is written, but as touching the Satyres, me thinkes *Pomponius Mela* hath small reason, for we must rather beleeue S. *Hierome*, who in the life of S. *Paul* the first Hermite, (which worke is allowed by our Church) witnesseth that they are men, and creatures reasonable. Their shape is according to the description of diuers Authors like vnto men, differing onely in some points, as in hauing hornes on their heads, their noses and forepart of their mouthes, like to dogges snowtes, and their feete like to those of Goates. Many affirme, that they haue seene them in the deserts of Egypt. The Gentiles in diuers places adored them for Gods, and *Pan* the God of Sheepheards, was alwayes painted in the likenesse of a Satyre. Many haue written of these Satyres, and it is held for a matter certaine and vndoubted.

Satyres are men and creatures reasonable.

The shape of Satyres.

AN. *Sabellicus*, in his *Æneads*, saith, that there are of them

in the mountaine Atlas, which runne on foure feete, and some on two feete like men, either sort passing swiftly. *Plinie* affirmeth, that there are of them in India, in certaine mountaines, called *Subsolam*, whom not accounting men, hee termeth to be most dangerous and harmefull beasts. *Ouid* in his *Metamorphosis*, saith, that the Satyre is a beast like vnto a man, onely that he hath hornes on his head, and feete like a Goate. But if it be so, that they are men capable of reason, I wonder that we haue no greater knowledge of them.

AN. Herein is no great cause of wonder, because the deformity of their figure maketh them so wilde, that it taketh from them the greatest part of the vse of reason, so that they flie the conuersation of men, euen as other bruit beasts doe: but amongst themselues they conuerse, and vnderstand one another well enough: for all those which write of the mountaine Atlas, say that there are in the tops thereof, many nights, heard great noyses, and sounds, as it were of Tabers & Flutes, and other winde instruments, which they hold for a certaine to be done by the Satyres in their meetings: for as soone as the day comes you heare no more: yet some will say that the Satyres are not the cause thereof, but another secret of Nature: of the which wee will hereafter in his more conuenient and proper place discourse.

Meetings of the Satyres.

Satyres, Faunes, Egipanes.

LVD. Before wee passe any farther, let vs first vnderstand what difference there is betweene Satyres, Faunes, and Egipanes: for *Virgill* in the beginning of his *Georgiques*, inuoketh as well the one as the other, and sundrie other Authors vsing these seuerall names, doe seeme to put a difference betweene them.

AN. I will answere you herein with *Calepin*, which saith, that Faunes were held amongst the Greeks for the selfe same, which Satyres among the Latines, and that they both are one thing. *Probus* and *Seruius* saith, that they are called *Fauni à fando*, because they prophesied, as *Pan* did amongst the Shepheards. And *Seruius* writeth, that Egipans, Satyres, and Faunes, are all one. *Nicolaus Leonicus*, in his second booke *de vana historia*, writeth of another sort of Satyres, much differing in shape from these before rehearsed, hee alledgeth an Author

called *Pausanias*, whose authority hee followeth in his whole worke, who saith, that he heard *Eufemius*, a man of great estimation and credite affirme, that sayling towards Spaine, the ship in which they went, through a great tempest and storme, being driuen with a violent Westerne winde to runne along the Ocean Seas, brought them at last vpon the coast of certaine Ilands, which seemed to be vninhabited: where they had no sooner landed to take in fresh water, but there appeared certaine wilde men of a fierce and cruell resemblance, all couered with haire somewhat reddish, resembling in each other part men, but onely that they had long tailes full of brisled haires like vnto horses. These monsters discouering the Marriners, ioyned themselues in a great troupe and squadron together, making an ilfauoured noyse, like the barking or rather howling of dogges, and at last of a sodaine set vpon them with such a furie and vehemencie, that they draue them backe to their ship, forcing them to leaue behind them one of their women which was also landed, vpon whom, they saw from their ship those brutish men, or rather barbarous monsters, vse all sort of fleshly abhomination and filthy lust, and that in euerie such part of her bodie, as by any possibilitie they might; which when then saw themselues vnable to succour, with griefe hoising vp their sailes, they departed from thence, naming the place *the Iland of Satyres*. *Gaudencius Merula*, rehearseth the selfe same saying: that *Eufemius* which tolde this to *Pausanias*, was a Cardinall.

Men with tailes like horses.

LV. *Ptolemie* in his second booke of the tenth table of Asia, writeth that there are three Ilands of Satyres bearing the selfe same forme, and I verily beleeue, that those are they whom we commonly call wilde Sauages, painted with great and knottie staues in their hands, for till now I neuer heard that there were any such perticularly in any patt of the world.

Three Ilands of Satyres.

BER. *Plinie* writeth, alleadging the authority of *Megasthenes*: that there are towards the East certaine people, which haue long bushie tailes like Foxes: so that they are in a manner like vnto those which you haue said. I partly beleeue this the rather, because of that which (as I haue heard) hapned to a linage of men that brake vp a vessell pertaining to S. *Torobius*,

Men with tayles like Foxes.

Bishop of Astorga, in which hee held sacred Reliques, with whose delectable sauour he sustained himselfe, putting in place thereof things stinking and vnsauourie, for punishment and perpetuall marke of which wicked offence, both they and their posterity came to haue tailes, which race, as it is said, continueth till this day.

A race of men hauing all tailes.

A N. You commit no deadly sinne though you beleeue it not. But I will tell you one no lesse monstrous then all these aboue mentioned, the which I did see (as they say) with mine owne eyes in the yeare 1514. of a stranger that went to Saint *Iames* in pilgrimage, who ware a long garment downe to his feete open before, which in giuing him some little almes hee opened wide, and discouered a childe, whose head to our seeming was set in the mouth of his stomacke or a very little higher, his whole necke being out, from whence downeward his body was fully perfected and wel fashioned in all his members, which he stirred as other children doe, so that there was in one man two bodies; but whether this childe was gouerned by the man which bare it, or by it selfe in his naturall operations, I cannot say, for I was then so young, that I neither had the discretion to discerne it, nor the wit to aske it. I should not haue dared to haue tolde this, but that there are in Spaine so many which haue seene it and remember it besides my selfe, and the thing so publique and notorious. Besides, I haue beene tolde by certaine persons of great credite, that about two or three yeares since, in Rome they went about gathering money, with shewing a man that had two heads, the one of the which came out of the entry of his stomacke, the selfe same place out of which the others body came; but this head, though it were most perfectly shaped, yet was it like vnto a dead member, which of it selfe had no feeling, but that the man felt when it was touched, as well as any other of his members.

A strange storie of a Pilgrime.

A man with two heads.

B E R. Though these things be passing strange and wonderfull, and neede many witnesses to giue them credite, yet why should not this happen sometimes to men, as it doth often to other creatures? I haue seene my selfe a Lamb brought forth with two heads, which died incontinently.

LV.

LV. Petrus Crinitus in his 21. Booke of honeſt diſcipline, ſaith, that in *Emaus* (which I take to be that of which the holy Scripture maketh mention) a woman bare two boyes from the nauill downeward ioyned in one, hauing vpwards two ſeuerall bodies, two heads, two breaſts, and all other members proportionable, and that they were two perſons, and two diſtinct ſoules, it was eaſie to perceiue, for the one wept, when the other laughed, the one ſlept, when the other waked, and each of them did in one moment different operations: in which ſort they liued two yeares, at terme of which the one dying, the other liued onely foure dayes after him. Hee rehearſeth this Hiſtorie by the authoritie of *Singibertus*, whom hee commendeth for an Author of great grauitie and truth, who liued in the time of *Theodoſius* the Emperour. Beſides, S. *Auguſtine* in his Citie of God writeth of this monſter, though not ſo perticularly. I haue read of other two that were borne ioyned together by the ſhoulders, backe to backe, liuing ſo a certaine time, till the one comming to die, the ſtench of his dead body, ſo infected and annoyed the other, that hee liued not long after him.

Two children from the nauill downward ioyned in one.

Two children ioyned backe to backe.

AN. When there is no Author of credite, I will neuer beleeue that which is amongſt the common ſort reported, being for the moſt part altogether fabulous.

BER. Leauing this, I pray you tell me Signior *Anthonio* what you thinke of that which *Plinie* writeth of the Pigmees, and many other Authors of the Amazons.

AN. As for the Amazons, many Writers affirme that they haue beene, and there are ſo many Hiſtories recorded of them, their valorous deedes of Armes, the battailes and warres in which they were, that it ſhould ſeeme great temerity to ſay the contrarie. Though *Plutarch* writing the life of great *Alexander*, bringeth twelue Greeke Authors that wrote alſo of his life, ſome in his very time, and ſome little after his death, of which ſome few make mention of one *Thaleſtris*, Queene of the Amazones, that came ſo farre to ſee him and ſpeake with him, but the reſt and the greater part ſay nothing at all thereof, whereby he ſeemeth to doubt whether it were true or no, for if it were, he thinks that ſuch and ſo eſteemed Authors would

Pigmees, Amazones.

Thaleſtris Queene of the Amazones.

neuer haue past so notable a matter in silence. Besides, *Strabo* was of opinion, that this matter of Amazons was altogether fained, whose words are these: Who can beleeue that there was euer at any time, Armie, Citie, or Common-wealth onely of women, and not only that there were, but that they made warre and inuaded conqueringly vpon other Countries, subdued their neighbours in battailes, ranged and dared set their Armies in Ionia, and on the further side of Pontus, euen to Attica? This were as much to say, as that in those daies the women were men, and men women.

The Amazons came to the warres of Troy.

LVD. All this is not sufficient to prooue that in times past, there were no such: for all those that write of the Troyan wars, make no doubt of their comming thither, and that which is written of their originall and beginning, is most notorious and knowne, but of their last fall and finall end, I haue not seene any History that maketh mention.

BER. There haue beene in the world many notable things vnknowne for want of Writers, of the which this may be one: but I haue chiefely noted one thing, which is, that the Authors agree not about those Countries, wherein they write that they liued; the rehearsall of whose seuerall opinions, concerning their Prouince and Kingdome, I will not encomber my selfe with repeating.

AN. Diodorus Siculus writeth, that the Amazons raigned in two parts, the one in Scithia, a Prouince of Asia, and the other in Lybia, a Prouince of Affrica, wherein is confirmed that which you say, touching their diuersitie of Regions, though their maner of life were all one. And if you desire to know the summe of their history, and the opinion of diuers Authors concerning them, reade *Pedro Mexias* in his Forrest of Collections who therein handleth it at large; and truely if they were so mighty as they are written to be, some great and notable matter must needs haue succeeded before their fall, who in time of their prosperitie had atchieued such worthy enterprises.

Pedro Mexias.

BER. Leauing this, let vs resolue our selues in the matter of Pigmees, proposed by Signior *Ludouico*, the discourse of which will yeeld as much matter whereon to speake, as this of the Amazons.

ANT.

ANT. Of these the most part of Cosmographers make mention, describing them to be men of three spans in length. *Pliny* holdeth, that they exceede not in length three hand-breadths, the thumbe being stretched out. *Iuuenal* speaking of them, saith, that their whole stature passeth not the height of a foot. Both the one and the other may be true, for as amongst vs, there be some men greater then other, so may there be betweene them difference of statures, though the highest cannot exceed three spans or very little more. Their habitation is in the vtter parts of India towards the East, neere the rising of the Riuer Ganges, in certaine Mountaines, where at such times as it is in other places Winter, the Cranes come to lay their egges, and to bring vp their yong ones about the Riuer sides, whose comming so soone as the Pigmees perceiue, because they are so little that the Cranes regard them not; but do them much hurt, as well in their persons, as in eating vp their victuals and spoiling their fruits, they ioyne themselues (as *Homer* writeth) in great number to breake their egges, and to prepare themselus to this terrible fight, they mount vpon Goates and Rammes, and in very goodly equipage goe forward to destroy this multiplication of Cranes, as to a most dangerous and bloudie enterprise.

The Countrty, stature, storie, and description of the Pigmees.

Their fight with the Cranes.

BER. This is a fierce people and of great courage, as it seemeth; but as I haue heard, they liue not long, for their women at three yeeres of age beare children, at sixe yeere are barren and reputed old, and the greatest age they may reach vnto, is nine or ten yeeres. *Ouid* in his sixt Booke of *Metamorphosis*, saith, that they are two foot long, double the reckoning of *Iuuenal*, and that their women beare children at fiue yeeres, and at eight yeeres are old, and die soone after.

Ouid.

AN. The common fame that goeth of them is so, and the like saith *Aristotle* by these words. The Cranes come out of the plaines of Scithia, to the lakes aboue Egypt, which is where the Riuer Nilus runneth, and it is said, that they fight in this place with the Pigmees, and this is no fable, but an assured truth, that there are meruailous little men, and very little horses also, the men are about two feete and a handbreadth high, the women breed children at fiue yeeres, at eight are barren,

Aristotle.

Solinus.

and liue not much longer. *Solinus* also entreating of the selfe-same matter, saith, that the Pigmees inhabite certaine hills of India, and that the longest terme of their life is eight yeeres.

L V. These Authors are well wide one from another, seeing the one placeth them in Affrica, and the other in the vttermost bounds of Asia, being so many thousand miles difference betweene them. *Pomponius Mela*, will haue their habitation to be in the farthest place of all Affrica, some others will haue it to be in Europe. For *Gemafrisius* in his Cosmography, saith, that there was a ship made of leather, driuen through a vehement tempest, vpon the coast of the Kingdome of Norway, in the which were no other people then Pigmees, of whose habitation there could no knowledge be had, because no man could vnderstand their language, but according to the course of their voyage it could not bee, but in some part betweene the West and the North, which we will further prooue, when wee come to discourse therof. It must be in some other new part of the world, or else it must be in some Countrey contained vnder Europe. *Pigafeta*, a Knight of Malta, which accompanied *Magellan* in his voyage to the Indies, when he discouered the Straight, and returned back in the ship called *Victoria*, (which they say went round about the world) in relation that he made to the Pope, of his strange aduentures by the way, said, that being in the Archpelago, which is in the Sea of Sur, and on the other side of the Straight, there were found Pigmees in a certaine Iland, of different fashion from these, for their eares were as great as their whole bodie, they laid themselues downe on the one, and couered themselues with the other, and were in their running exceeding swift, which though hee himselfe did not see, because he could not apart himselfe from the voyage which the shippe held, yet it was in the Ilands there about, a thing notoriously knowne and manifest, and the most part of the Marriners testified the same.

Pomponius Mela.

Gemafrisius.

A ship of Pigmees driuen on the shore of Norway.

The relation of Pigafeta, in his voyage to the Indies with Magellã.

A N. *Pigafeta*, had need, for the credite of his report, to bring such witnesses, as had seene them in person: but the matter is not great, for euery mã may beleeue herein what he list, without committing deadly sin. *Anthony Gubert*, seeing these diuersities, tooke occasion in a Treatise of his, to say, that this

matter of Pigmees is but a fable, which hee endeuoureth to proue, by diuers effectuall reasons the one of which is, that the world being neuer so much voyaged, neither euer so great a part thereof discouered and knowne, as now: yet is there not any particular part therof certainly knowne or found out, that is inhabited of Pigmees. But omitting the sundry opinions of others, which haue written of this matter, it should be a great rashnesse, not to giue credit to so graue Authors, as were *Aristotle*, *Soline* and *Pliny*, which affirme them to be: and it may be, that in times past this race of men, were in those sundry parts which they say, all of one forme and likenes, according to that which we said of the Amazons: but let vs leaue this to be concluded, by men of greater curiositie then we are, only by the way, I will tell you this, that there are diuers of opinion, that these Pigmees are not reasonable men, but beasts, bearing the figure and likenesse of men, with some little more vse of reason, then the other beasts haue.

Pigmees are men, and endued with the vse of reason.

BER. They are in the wrong, which maintaine that opinion: for it is most certaine, that there are Pigmees, and that they are men indued with reason, the which you may see in *Ezechiel* where he reckoneth vp the Pigmees amongst other Nations, that had affaires and dealings in the City of Tyre, saying: *The Pigmees also which stand in thy Towers, hanged vp their shields round abount thy walles, and in this manner encreased thy godlinesse and beautie.*

Ezechiel 27.

BER. Perchance, those Pigmees of which *Ezechiel* maketh mention, was some Nation of little men, but not so little as those which we speake of: for *Pigmee* in Hebrew, is as much to say, as a man of little stature: for if these Pigmees were such, as those Authors write, they must needs enioy long life, seeing they voyaged so farre, vsing traffique by Sea, bringing vnto vs such commodities, as their Countrey yeeldeth, and carrying backe such of ours, as are necessarie for them, so that I account it a matter vnpossible, that men whose space of liues is so short, should traffique with such careful industrie, in the farre Countries of Siry and Iury.

Pigmee in Hebrew signifieth a little man.

LVD. Your opinion is not without reason, but in the end herein wee cannot stedfastly affirme any thing for truth, so

that it is best that wee leaue it euen so, contenting our selues with that which hath beene vpon this matter alledged, seeing we haue not as yet ended our discourse of Monsters. I say therfore, that *Ctesias* affirmeth, that being with *Alexander* in India, he saw aboue thirteene hundred thousand men together, hauing all heads like dogges, and vsing no other speech but barking.

Ctesias.

Thirteen hundred thousand men together with heads like dogges.

B F R. I would rather call these dogges with two feete, or else some other two footed beasts: such as there is a kinde of great Apes, of the which I haue seene one with a dogges face, but standing vpright on his feete, each part of him had the shape of a man, or so little difference, that at the first, any man might be deceiued, and so perchance might *Ctesias*, and the rest of those which saw them, seeing they could not affirme whether they had the vse of reason, whereby they might bee held for men, and not brute beasts.

An Ape with a dogs head.

A N. Both the one and the other may be, but leauing this, they write that there are certaine men dwelling on the hill Milo, hauing on each foote eight toes, which turne all backward, and that they are of incredible swiftnes: Others that are borne with their haire hoary gray, which as they waxe olde becommeth blacke. To bee short, if I should rehearse the infinite number of such like as are reported, I should neuer make an end: for you can scarcely come to any man, which will not tell you of one wonder or other, which he hath seene. One will tell you of an Ewe that brought forth a Lion, which as *Elian* saith, happened in the Countrey of the Coosians, in the time of the tyrannie of *Nicippus*: Another will tell you of a Sowe that farowed a Pigge, resembling an Elephant, which happened not long since in this Towne, wherein wee dwell, so that euery one will tell you a new thing, and for my part I will not beleeue, but that they are true: because we see euery day new secrets of nature discouered, and the world is so great, that we cannot know in the one part what is done in the other. If it were not for this, it were vnpossible to write the number of them, neither were any booke, how great soeuer, able to containe them. But for the proofe of the rest, I will tell you of one strange people, found out in the world. Mine Author is *Iohanes*

Men with eight toes.

Men borne with gray haire which in old age waxeth blacke.

An Ewe brought forth a Lion, and a Sowe an Elephant.

hanes Bohemus, a Dutch man, in his Booke, intituled the Maners and Customes of all Nations, who though he declareth not the time wherein it happened, nor what the person was that found them out, yet he writeth it so familiarly, that it seemeth he was some man meruailous well knowne in his Countrey: but because you shall not thinke that I enhaunce the matter with words of mine owne, I will repeate those selfe-same which he vsed, in the which haue patience if I be somewhat long. *Iambolo*, saith he, a man from his childhood well brought vp, after that his father died, vsed the trade of Merchandize, who voyaging towards Arabia, to buy Spices and costly perfumes, the ship wherein he went, was taken by certaine Rouers, which made him with another of the prisoners, Cow-heard, and keeper of their cattell, with which as he went one morning to the pasture, he and his companion were taken by certaine Æthiopians, and carried into Æthiopia, to a Citie situate on the Sea, whose custome was from long and auncient time to cleanse that place, and others of the Country there abouts, according to the answere of an Oracle of theirs, in sending at certaine seasons two men, being strangers, to the Iland which they call Fortunate, whose enhabitants liue in great and blessed happinesse. If these two went thither and returned againe, it prognosticated to that Countrey great felicity: but if they returned through feare of the long way or tempest of the Sea, many troubles should happen to that Countrey, and those which so returned, were slaine and torne in peeces. The Æthiopians had a little boate, fit for two men to rule, into the which they put victuals enough for six moneths, beseeching them with all instance to direct the Prow of their boat, according to the commandement of the Oracle, towards the South, to the end they might arriue in that Iland where those fortunate men liued, promising them great rewards, if after their arriuall they returned back: threatning to pull them in peeces, if they should before through feare returne to any coast of that Countrey: because their feare should be the occasion of many miseries to that Land; and as in so returning they should shew themselues most wicked and cruell, so should they at their hands, expect all crueltie possible to bee imagined. *Iambolo* and his

Iohanes Bohemus.

The story of a miraculous Iland found out by Iambolo.

Iohanes Bohemus. *Cas.* 26.

companion being put into the boate with these conditions, the Æthiopians remained on the shore celebrating their holy ceremonies, and inuocating their Gods to guide prosperously this little shippe, and to grant it after the voyage finished, safe returne. Who sayling continually foure moneths, passing many dangerous tempests, at last, wearied with so discomfortable a voyage, arriued at the Iland whereto they were directed, which was round and in compasse about fiue thousand stadyes, approching to the shore, some of the inhabitants came to receiue them in a little Skiffe, others stood on the shore, wondering at the strangenesse of their habite and attire: but in fine, al receiued them most curteously, communicating with them such things as they had. The men of this Iland, are not in bodie and maners like vnto ours, though in forme and figure they resemble vs, for they are foure cubites higher, and their bones are like sinewes, which they double and writhe each way, they are passing nimble, and withall so strong, that whatsoeuer they take in their hands, there is no possible force able to take it from them. They are hairy, but the same is so polished and delicate, that not so much as any one haire standeth out of order. Their faces most beautifull, their bodies well featured, the entrie of their eares farre larger then ours. The chiefest thing wherin they differ from vs, is their tongues, which haue a singuler particularitie giuen them by Nature, the which is, that from their birth, they are so parted and diuided, that they seeme to be double, so that they vse them diuersly, and in one instant pronounce different reasons; and which is more, they counterfeit also the voice of the birdes and fowles of the aire, but which is of other most admirable, they speake with two men at once, to one with the one part, and to the other with the other part of the tongue, and demanding of the one, they answere to the other, as though the two tongues were in two seuerall mouthes of two sundrie men. The aire is all the yeere long so temperate in this Iland, that (as the Poet writeth) the Peare remaineth on the Peare-tree, the Apple on the Apple-tree, and the Grapes vpon the Vine, without withering or drying. The day and night are alwaies equall, the Sunne at noone daies maketh no shadow of any thing.

Men whose bones are like sinewes.

Men with diuided tongues, which speake two purposes at once.

thing. They liue according to their kindreds, to the number of fiue hundred in company together. They haue no houſes, nor certaine habitations, but fieldes and medowes. The earth without tillage yeeldeth them aboundance ſtore of fruites, for the vertue of the Iland, and the temprature of their climate, maketh the earth, being of it ſelfe fertile, paſsing fruitfull, yea more then enough. There grow many Canes, yeelding great ſtore of white ſeedes, as bigge as Pidgions egges, which gathering and making wette with hote water they then let drie, which being done, they grinde it, and make thereof bread wonderfully ſweete and delectable. They haue ſundry great Fountaines, of the which ſome are of hotte waters, moſt wholeſome to bathe in, and to cure infirmities, and others to drinke, moſt ſweet and comfortable. They are all much addicted to Sciences, and principally they are curious in Aſtrologie: they vſe eight and twenty letters, and beſides them other ſeuen Characters, euery one of the which they interprete foure wayes, for the ſignification of their meaning. All of them for the moſt part liue very long, commonly till the age of an hundred and fifty yeeres, and for the moſt part without any ſickneſſe. And if there be any one that is diſeaſed with a long infirmity, he is by the law conſtrained to die. In like ſort, when they come to a certain age, which they account complete, they willingly kill themſelues. They write not like vnto vs, for their line commeth from aboue, downeward. There is in that Iland a kinde of hearbe, vpon which all thoſe that lay themſelues downe die ſleeping, as it were in a ſweete ſlumber. The women marrie not, but are common to all men, and they all bring vp the children with equall affection, oftentimes they take the children from their mothers, and ſend them into other parts, becauſe they ſhould not know them, the which they doe to that end that there ſhould be no particuler, but equall loue and affection amongſt them, they haue no ambition of honor or valor more one then another, ſo that they liue in perpetuall agreement and conformity. There are bred certain great beaſts, of a meruailous nature and vertue, in their bodies they are round like a Tortoyce, and in their middeſt diuided with two lines athwart, in the end of each of thoſe halfes, they

Bread made of white ſeede.

Theſe men vſe eight & twentie letters.

At an hundred and fifty yeeres they kill themſelues.

A moſt ſtrange kinde of beaſt.

haue two eyes, and two hearings, but one belly only, into the which the sustenance commeth as well from the one part, as the other: they haue many legges and feete, with the which they goe as well one way as another: the bloud of this beast is of singuler vertue for diuers things: what part soeuer of a mans bodie being cut, and touched with this bloud, healeth presently. There are in this Iland many fowles, and some of such greatnesse, that by them they make experience of their children, setting them vp on their backes, and making them flie vp into the aire with them; and if the laddes sit fast without any feare, they account them hardie, but if they tremble or seeme to be fearefull, they bring them vp with an ill will, reputing them simple, of dull courage, and of short life. Amongst those kindreds which keepe alwayes company together, the eldest is King and gouernour, to whom all the rest obey, who when he commeth to the age of an hundred and fiftie yeeres, depriueth himselfe of life, in whose place succeedeth, without delay, the eldest of that Tribe.

The Sea is round about this Iland very tempestuous. The North-starre, and many other starres which we see heere, cannot there be discerned. There are seuen other Ilands round about this, in a manner as great, with the selfe-same people and conditions. Though their ground be most fruitfull in all abundance, yet they liue most temperately, and eat their victuals simple without any composition, separating from them those that vse any arts in dressing their meats, other then seething or wasting each thing by it selfe. They adore one onely God the Creator of all things, vsing besides a peculiar kinde of reuerence to the Sunne, and all the other celestiall things. They are great Hunters and fishers.

The abhorre artificiall dressing of meates.

There is great store of Wine and Oyle. The trees grow of themselues, without being planted. The Ile bringeth foorth great Serpents, but hurtlesse, whose flesh in eating is most sauorie and sweete. Their garments are made of a certaine fine wooll, like Bombast, which they take out of Canes, which being dyed with a kinde of Sea Ore they haue, becommeth a most daintie colour like Purple. They are neuer idle, but still employ themselues in good exercises, spending many houres of

Their sobriety.

Their apparel.

[Th]eir exercise.

of the day, singing Himnes vnto God and the other celestiall things whom they particulerly hold as meditors for their Iland. They burie themselues on the Sea-shoare, where the water may bayne their Sepulchres. The Canes out of the which they gather their fruites, grow and decrease with the mouing of the Moone. *Iambolo* and his companion remained seauen yeares in this Iland, they were driuen out vnwillingly and perforce, as men that liued not according to their innocent customes and vertuous simplicitie, so that putting them a great quantitie of victuals in their Boate, made them goe aboard and cast off; who hoysing vp their sayles, after great tempests & dangers, many times reputing themselues as dead and lost men, at last came to land in a part of India, where they were by a certaine King gently entertained, from whom afterward they were sent with a safe conduct into Persia, & thence to Greece. This is the selfe same which *Iohn Bohemus* writeth, without adding or diminishing one word.

BER. The things of this Iland are so strange, that I can hardly beleeue them: for me thinkes they are like those fables which *Lucian* writeth in his booke *De vera narratione*, yet *Alexander* of Alexandria confirmeth that of the Fowles flying vp into the ayre with the children, whose words are these. There are certaine Ethiopians, which set their children as they waxe great vpon certaine Fowles, which to that purpose they nourish of diuers sorts, and making them mount vp with them into the ayre; whereby they know what they may hope of them in time to come, for if they sit fast without feare, they nourish them with great care and diligence, as of a noble inclination and deseruing to be cherished; but if their courage faile, or that they shew any demonstration of feare, they send them to bee brought vp in some barren places, farre from themselues.

Alexander de Alexandria, cap. 25. lib. 2. de diebus Genialibus.

AN. I doe not so affirme these things for true, that I think it deadly sinne not to beleeue them, mary they are written by a man so graue, and which in the rest of his workes, vsed such sincerity, that truly mee thinkes wee should doe him great wrong, in not beleeuing him.

LV. I know not what to say, that there should be no more

notice in the world, of a Country so fruitfull, and a people so blessed: especially, seeing the Portugals haue sayled and discouered all the Coast of Æthiopia and India, euen to the very Sunne rising, where they haue found so many and so diuers Ilands, that it should be almost vnpossible, for any such Country to remaine vndiscouered.

AN. Meruaile not at this, for the Portugales as you say, haue not stirred out of the Coast of Affrica and India, the farthest that they went, being to the Iles of *Molucco*, whence such store of spice commeth, as for *Taprobana, Zamorra*, and *Zeilan*, they are all adioyning Ilands, neere to those Coasts, but they neuer nauigated into the Ocean foure continuall moneths, as these others did.

LV. You are deceiued herein, for in onely *Magelians* voyage, they sayled farther then euer any other Nation did: and if there had been any such miraculous people in the world, they should then haue had knowledge of them, as well as *Pigafeta* had of the Pigmees, for they did not onely (as you know) discouer the Sea of Sur, passing a Sea where in fiue or sixe moneths they neuer saw any land, but also on the other side sayled within few degrees of the South-pole: And besides this, the 4000. Ilands which they discouered in the Archpelago, towards the Sunne rising, the most part of which are peopled, and according to some opinion, are thought to be on the other side of the earth, in none of which any such blessed people haue beene found, as you speake of.

4000. Ilands discouered by the Portugals.

AN. Though all this be as you say, yet the world is so great, and there is in it so much to be discouered, that perchance they are in those parts which we know not: things so strange and monstrous, that if wee saw them, would make vs wonder a great deale more, and giue vs occasion to be lesse astonished at the others, in respect of which, peraduenture we should account these very possible, and one day hauing more time, we may discourse more particulerly of this matter.

BER. I take this word of yours for a debt, marry I would now aske you which you hold for the greatest wonder in that people, either their tongue so strangely deuided, that they speake differently, and with diuers persons seuerall matters at

one

one time ; or else in stead of bones, to haue onely sinewes, doubling their members euery way.

AN. The first I neuer heard of, nor of any the like, and therefore of the two, I hold it for the stranger, but the likelihood of the second is authorized for true, by many Writers, and chiefely by *Varro*, who writeth, that in Rome there was a Fencer called *Tritamio*, of such exceeding strength, that being bound hand and foote, hee wrastled with very strong men, whom onely with pushing his body from one side to another, hee gaue such a blow, that if he touched them, they were in danger of their lyues: the like force had a Sonne of his, who was a man of Armes vnder *Pompey*, the which without Armes went to fight with his enemie Armed, whom taking by one finger, he made him yeeld, and brought him prisoner to the Campe. It is said, that these two had not onely their sinewes at length like vnto other men, but also thwart and crosse-wise ouer all their whole body, whence proceeded this their so miraculous strength. There are many incredible things reported, of the forces and strength of *Milo*, which though they were without doubt supernaturall and miraculous, yet were they in the end, the cause of his most miserable and disastrous death, for putting his hands into the cleft of a great tree, thinking to rent and split it forcibly thorow, the same of a suddaine turned backe, and closed with such violence, catching, entrapping, and crushing his hands so miserably, that being not able to pull them forth, and being farre from helpe, and in a desolate place, hee was there forced pittifully to finish his life and vnfortunate strength together ; cutting vp his body, they found that the pipes of his armes and legges were doubled.

Tritamio a Fencer of exceeding strength.

The like strength of his Sonne, being a man of Armes vnder Pompey.

The miserable end of Milo, who liuing, was so renowned for his strength.

LVD. Though the strength of *Milo* were so famous and renowned as you say, yet were there in his time (as diuers Authors make mention) that exceeded him farre. *Elian* writeth, that there was one called *Tritormo*, held in such admiration for his strength, that *Milo* thinking thereby the greatnesse of his fame to be diminished and obscured, sought him out, and chalenged him ; but at such time as they were to enter into Combate, *Tritormo* taking vp a mightie piece of a Rocke,

The miraculous force of Tritormo.

so

so huge, that it seemed vnpossible that any humane force should moue it, cast it from him three or foure times, with such exceeding force, and then lifting it vp on his shoulders, carried it so farre, that *Milo* amazed at the strangenesse thereof, cried out, O *Iupiter*, and is it possible that thou hast brought another *Hercules* into the world! But whether this mans pipe bones were double or single no man knoweth.

Ligdamus the Siracusan, hauing his bones massiue and whole within.

BER. I haue heard of some whose bones were whole, sound, and massiue, without any marrow in them, as diuers write of *Ligdamus* the Syracusan, and that the same is the cause of greater force.

AN. I neuer saw any such, but *Plinie* writeth thereof in these words; Wee vnderstand, saith he, that there are certaine men, whose bones are massiue and firme within, in whom this one thing is to be marked, that they neither suffer thirst, nor may at any time sweat: As for thirst, we see it voluntarily suppressed of diuers; for there was a Romane Gentleman called *Iulio Viater*, who being in his youth sicke, of a certaine corruption betweene the flesh and the skinne, was forbidden to drinke by the Phisitians: vsing himselfe to which abstinance a while, he kept it in his age without euer drinking any thing at all.

A Gentleman in a certaine infirmity forbidden to drinke, remained all his life time euer after without drinking.

LV. This is a matter not to bee let slip, but in the meane time, let vs returne to that of strength. I say therefore that the forces of *Sampson* were such, that if the holy Scripture made not mention of them, no man would beleeue them, so that we may also giue credite to that which is written of *Hercules*, *Theseus*, and other strong men, that haue beene in the world, whose Histories are so common, that it were to no purpose to rehearse them here,

AN. These were indued both with strength and courage, and through the vse thereof, the one and the other accomplished great and worthy enterprises, leauing behinde them a fame glorious and euerlasting: but there haue beene, and as yet are, sundry of rare and excellent strength, which they haue employed and doe employ so ill, that there is no memory nor reckoning made of them. There was one not long since in Galicia, called, the Marshall *Pero Pardo de Riba de Neyra*, who bearing

bearing great grudge to a certaine Bishop, and finding no meanes to accomplish his reuengefull despite, was contented to yeeld to the request of certaine that went betweene to make them friends: and at such time as they should meete together for the consummation of their attonement, the Marshall went to embrace him, but in his embracing was in such sort, that he wrung his guts out, and crusht all his ribs to pieces, leauing him dead betweene his armes. Pero Pardo de Riba de Neyra, griped his enemy to death betweene his armes.

LV. *Hercules* did no more, when hee fought with *Antheus*, whom he vanquished in the same manner, though this act be so villainous, especially hauing giuen security, that it deserueth not to be spoken of. There are besides at this day, many trewants, peasants, and labourers, of such accomplisht strength, that if they employed it in worthy works, they would winne thereby great estimation.

BER. It is not sufficient to haue courage with this strength, but they must be also fortunate, for else they are soone dispatcht with a blow of a Canon, yea, and though it be but of a Harquebuz, it is enough to abate the strongest man liuing, and therefore they had rather liue in assurance dishonourable and obscure, then with such ieopardy to seeke glory and fame. But let vs returne to those that haue no thirst, least we forget it. It is a common thing, that there are diuers men which bide fiue or sixe dayes without drinking, especially if the victuals they eate be cold and moyst. I knew a woman that made but a pastime, to abstaine from drinke eight or tenne dayes: and I heard say, that there should be a man in *Medina del Campo*, (I remember not well from whence hee was) that stayed vsually thirtie or fourtie dayes, without drinking a drop, and longer, if it were in the fruit season, for with eating thereof, he moystned so his stomacke, that hee made no reckoning of drinke. It was tolde mee for a truth, that there was in Salamancha a Canon of the same Church which went to Toledo, and returned, being out twentie dayes, in all which time till he returned to his owne house, hee neuer dranke any drop of water or wine, or any other liquor. But that which *Pontanus* writeth in his booke of Cælestiall things, causeth mee to wonder a great deale more, of a man, that in all his life time neuer dranke at Sundry that abstained long from drinke. A man that neuer dranke in his life.

all; which *Ladislaus* King of Naples hearing, made him perforce drinke a little water, which caused him to feele extreame paine and torment in his stomacke. I haue beene told also by many persons worthy of credite, that there is in Marsile, neere to the Citie of Lyons at this present, a man lying, which is wont to continue three or foure moneths without drinking, without receiuing thereby any discommoditie in his health or otherwise.

ANT. There are many strange things reported about this matter, the cause whereof wee will leaue to Physitians, who giue sufficient reasons, whereby we may vnderstand how possible this is, which seemeth so farre to exceed the ordinary course of Nature.

BER. If we leaue this purpose, let vs returne to our former of strength, for I was deceiued in thinking that the greater part thereof consisted in bignesse of body and members.

The greatnes of strength consisteth not in the bignesse of body.

AN. If we should follow this rule, we should oftentimes deceiue our selues, for we finde many great men of little and slender force, and many little men of great and mighty puissance, the cause whereof is, that Nature scattereth and separateth more her vertue in great bodies then in lesser, in which being more vnited and compacted, it maketh them strong and vigorous, and so saith *Virgil.* In a little body oftentimes, the greatest vertue raignes.

LV. But we must not alwaies allow this rule for true, for we haue read and heard of many Giants, whose wonderfull forces were equall with the largenesse of their bodies.

BER. For my part, I thinke that this matter of Gyants be for the most part fained, and though there haue bin great men, yet were they neuer so huge as they are described, for euery one addeth that as he thinketh good. *Solinus* writeth, that it is by many Authors agreed, that no man can passe the length of seuen foot, of which measure it is said that *Hercules* was. Yet in the time of *Augustus Cæsar*, saith he, there liued two men, *Pusion* and *Secundila*, of which, either of them had ten feet or more in length, and their bones are in the Ossary of the Salustians, and afterwards, in the time of the Emperour *Claudius*, they brought out of Arabia a man called *Gauara*, nine foot and nine

Pusion and Secundila, ten foote long a peece.

inches

inches long; but in a thousand yeeres before *Augustus*, had not bin seen the like shape of mẽ, neither since the time of *Claudius*, for in this our time, who is it that is not born lesse thẽ his father.

A N. If you marke it well, in the same chapter in which *Solinus* handleth this matter, he saith, that the bones of *Orestes* were found in Tegœa, which being measured, were seuen cubits long, which are more then foure yards, according to the common opinion; and yet this is no great disformity in respect of that which followeth: Besides, saith he, it is written by the Antiquity, and confirmed by true witnesses, that in the wars of Crete, vpon an irruption of waters, breaking vp the earth with the violent impetuosity thereof, at the retreat therof, amongst many openings of the earth, they found in one Monument a mans body three and thirty cubits long. Among the rest that went to see this spectacle so strange, was *Lucius Flacus* the Legat, and *Metellus*, who beholding that with their eies, which otherwise they would not haue beleeued, remained as men amazed. *Pliny* also saith, that a hill of Crete breaking, there was found the body of a man fiue and forty cubits long, the which some said was of *Orion*, and others of *Ocius*. And though the greatnesse of these two bodies bee such that it seeme incredible, yet farre greater is that of *Antheus*, the which *Anthonius Sabellicus* in his Æneads, saith, was found in the Citie of Tegæna, at such time as *Sartorius* remained there Captaine generall of the Romane Armie, whose Sepulchre being opened, and his bones measured, the length of his carkas was found to be threescore and ten cubites, and to confirme the possibilitie of this, hee addeth presently, that a certaine Hoste of his, a man of good credite told him, that being in Crete, and meaning to cut downe a certaine tree to make therewith the mast of a ship, that selfe same tree by chance was turned vp by the roote, vnder the which was found a mans head, so incredibly great, that it amazed the beholders, but being rotten, it fell in peeces, the teeth still remaining whole, of the which they carried one to Venice, shewing it to those that desired the sight thereof, as a thing wonderfull. Frier *Iacobus Philippus de Bergamo*, writeth in his *Supplementum Chronicorum*, that there was found a Sepulchre, and in the same a bodie of

Orestes was seuen cubits long.

A body found of three and thirty cubits.

The miraculous length of the carkas of Antheus.

admirable greatnesse, outreaching as it were in length the high walls or buildings, it seemed that he lay sleeping, he had wounds vpon him well foure foote wide; at his bolster stoode a candle burning, which would not goe out, till they bored a hole vnderneath, and then the light extinguished. The body so soone as they touched it, turned into powder and ashes, round about him were written in Greek Letters these words, *Pallas sonne of Euander. slaine by Turnus.*

The Sepulchre of Pallas, son to Euander.

LVD. You would wonder more at that which *Sinforianus Campegius* writeth, in his booke called *Ortus Gallicus*, alleaging the authoritie of *Iohanes Bocacius*, who affirmed to haue seene it himselfe, that in Sicilia, neere to the Citie of Trapana, certaine Labourers digging for chalk vnder the foote of a hill, discouered a Caue of great widenesse, entring into the which with light, they found sitting in the midst thereof a man, of so monstrous hugenesse, that astonished therewith, they fled to the village, reporting what they had seene: and at last gathering together in great number, with weapons & torches, they returned backe to the Caue, where they found this Giant, whose like was neuer heard of before, in his left hand he held a mighty staffe, so great and thicke as a great mast of a ship: seeing that he stirred not, they tooke a good heart and drew neere him, but they had no sooner laid their hands vpon him, but he fell into ashes, the bones only remaining so monstrous, that the very skull of his head held in it a bushell of Wheat, and his whole carkasse being measured, was found to be one hundred and fortie cubits long.

The strange and admirable stature of a Gyant.

AN. It is necessary to alleage many Authors, to giue credit to a thing so farre out of all limits of reason, the like of which hath neuer beene seene, or written of in the world: which if it be true, I would thinke it should be some body buried before the flood: For in the first age I take it, that men were farre greater then they are now: but since the Deluge, neither *Nemrod*, neither any of those that helped build the Tower of Babylon, neither any other Gyant whatsoeuer, hath approched any thing neere this monstrous & excessiue hugenesse of stature.

LVD. You haue reason; but what shall wee say thereto, when

when we finde it written by such authorized Authors, giuing vs the testimony of antiquitie, let vs therefore passe on with them, and returne to that which *Sinforian* said, that he saw himselfe by *Valencia* in a Cloyster of Gray-friers, the bones of a Giant, according to the greatnesse of which, by good Geometrie the length of the bodie could bee no lesse then fortie foote. He alledgeth also *Iohn Pius* of Bononia, which saith, that he saw in a Towne on the Sea-side, neere vnto Vtica or Carthage, a tussle of a mans head, which if it had beene broken in peeces, would haue made an hundred such tussles as men now liuing commonly haue, and of the selfe same tussle maketh Saint *Augustine* mention in his booke of the Citie of God.

The bone of a Giãt, to which his body being proportioned, must bee fortie foot long.

BER. Many things like vnto these haue beene found in times past, which for my part being by such men confirmed, I account worthy of beleefe.

AN. There want not testimonies to giue them credite, if we will looke into Antiquitie, we shall finde in the holy Scripture that of *Nemrod* and those other Gyants, of which Signior *Ludouico* now spake, who after *Noes* Floud, builded that high Tower to saue themselues in, if such another should happen to come: or according to the Gentiles opinion, to make warre with the Gods: and all these in respect of men that now liue, were said to be of wonderfull and huge stature, and comming vnto other ages neerer vnto ours, that which is written of Saint *Christopher*, and confirmed by authority of the Roman Church is notorious to all men, where wee finde that his proportion and stature was little lesse then these aboue named. Besides, I haue heard diuers that haue beene in the Monastery of *Ronces valles* affirme that there are certaine bones of those (which as they say) were slaine in the battaile where n *Charles* the Great was ouerthrowne by the King *Don Alonso de Leon*, where many of the twelue Peeres of France, through the great valiantnesse of *Bernardo del Carpio* ended their liues: the which bones are so great, that they seeme to be of some Giants: and a Frier that brought the measure of one of their shin-bones shewed it me, it was, in my iudgement, as great as that of three men now adaies: but in this, I referre me to those that haue seene them,

Hereof I take it, it comes that seeing a great woman, we say shee is a Rounseuall.

them, who told me also that there were some armours so great and heauie, that they might well serue for a testimony of the greatnesse of those bodies which wore them.

A N. This which you haue said, agreeth with that which *Iosephus* writeth in his fift booke of Antiquities. There was (saith he) a linage of Giants, which for the greatnesse of their body, and proportion different from other men, were aboue measure wonderfull: of which, there are yet some bones to be seene, not to bee beleeued of those which haue not viewed them. And in time of Pope *Iulio* the third, no longer agone, there was a man in a Village of Calabria, who perchance is yet aliue, of so extraordinary a sise and stature, that the Pope desirous to see him, sent for him to Rome, who because neither Horse nor Mule was able to carry him, was brought to Rome in a Coach, out of the which his legges from the knees downward hanged foorth: hee was so high, that the tallest man in Rome reached not to his halfe breast, according to which height, the rest of his members were proportioned: it was a thing of admiration, to see how deuouringly, he eat and drank. A friend of mine asked him whether his parents were great, he answered, that both his parents and brothers were of the middle sort, onely he had a sister as yet yong, which by all coniecture, in time would be as great, or greater then himselfe.

Iosephus lib. quinto de antiquitatibus.

A man of Calabria of a meruailous tall and big stature.

I. V. I am of opinion, that in times past, the men were for the most part greater then they now are, and that by little and little they decrease daily: and whereas the Ancients write, that men then exceeded not the measure of seuen feete in height, that their feete were then greater then ours, and their cubits, inches, spans, and all their other measures also, so that the longer the world lasteth, the lesse shall the people waxe. We may the better vnderstand this to be so, through that which is written of the Gyant *Golyas*, in the first book of Kings, that he was sixe cubits high, which if they were then no greater then they now are: the greatnesse of his stature was not so out of proportion and wonderfull: and if the bodies of *Antheus* and *Oryon* had then beene measured, they would not haue beene so many of their cubits as they were, of theirs that measured them, and I beleeue that they would now be more; the cause hereof

Golyas the Gyant.

is,

is, that as the world waxeth old, ſo all things draw to be leſſer, for euen as earth that hath not beene laboured, yeeldeth greater fruite at the beginning, and in more aboundance, then after when it becommeth weary, and tired with continual trauaile and bringing foorth: euen ſo the world through wearineſſe and long courſe of generation, ceaſeth to breed men of ſo large and puiſſant ſtatures as it wonted.

The longer the world laſteth the leſſer are the people in ſtature.

AN. Although in part of this your argument, you ſeeme to haue ſome reaſon: yet you are deceiued, if you hold this for a general rule without exceptiõ for this age of ours, is not without Gyants, and thoſe very great; truth it is, that in times paſt there were of them in many parts, and now in very few, and thoſe for the moſt part in Lands neere the North and South Pole: for it ſeemeth that Nature enclineth to create this greater men in cold Countries; But ſeeing this is a matter which cannot bee handled, without falling into diſcourſe of thoſe Countries towards the Septentrion matter, of no leſſe admiration, let vs leaue it till we meete another time, to the end wee may haue wherewith to entertaine good conuerſation.

LVD. There are alſo people of great ſtature, which liue in hote Countries towards the Æquinoctiall: for as *Crates Pergamenus* writeth, there is a people among the Æthiopians called *Sirboti*, whoſe common ſtature is eight cubits and more in height: and what thinke you? May not theſe men well be called Gyants.

People among the Ethiopians called Sirboti, of eight cubits in height.

ANT. This onely Author maketh relation thereof, and though we haue notice of all the Nations of Æthiopians, we haue neuer ſeene nor heard of any ſuch great people among them, but we notoriouſly know that there are of them in the cold regions, and ſuch as are commonly held to be vninhabitable, which at further leaſure I will cauſe you thoroughly to vnderſtand.

LV. If you thinke that I will forget this your promiſe, you are deceiued, for I hold well in memory all ſuch matters, as we do now leaue in ſuſpence; but now ſeeing you will haue it ſo, let vs paſſe on, and giue me to vnderſtand, whether liue longeſt theſe great or little men, for it agreeth with reaſon, that the one greatneſſe ſhould be conformable to the other.

AN.

AN. The long life of man, consisteth neither in littlenesse nor greatnesse, but in being well complexioned, and hauing good humors, not apt to receiue corruption: besides, a milde and reposed life, good victuals, sobriety in eating and drinking, and many other particuler things, which Physitians prescribe, doe helpe much thereunto: but the chiefest of all, is the good quality and condition of the Countrey, as well for some particuler constellation, as for the temperature and purenesse of the ayre, breeding the victuals in perfection without rawe and slimie humors: and this I take to be the cause why some Nations liue so long. *Ælianicus* saith, that in the Prouince of Ætolia, the men liue two hundred, some three hundred yeeres; and *Pliny* saith, that there is a people in India called *Cimi*, who liue ordinarily an hundred and fortie yeeres. *Onosecritus* also writeth, that in a certaine part of India, where at noone daies there is no shadow at all, the men are of height fiue cubits and two hand-breadthes, and that they liue an hundred and thirtie yeeres, without waxing old, but die euen in their middle age. There is another Nation of people of a Prouince called *Pandora*, whose life endureth two or three hundred yeeres, in their youth their haire is hoary and gray, in their elder age turning to be blacke: Though these liues be long, yet we may giue credit therunto, for the causes which I haue said, and chiefely for the purenesse of the ayre, which conserueth health, as well in humane bodies themselues, as in the fruits and victuals, which grow there, with lesse corruption, and more perfection and vertue then in other parts, *Solinus* giueth testimonie hereof, speaking of the Iland *Lemno*, and the Citie *Mirina*, the which hath in opposite the Mountaine *Atos* in Macedonia, which is so high, that being then in distance sixe thousand paces, it couereth this Citie with his shadow, in the top whereof moueth no ayre at all but pure, in so much that the ashes which there remaine, mooues not from one yeere to another, and on the height of this hill was builded a City called *Acroton*, the inhabitants of which liued twice so long as those that dwell beneath.

Wherein the long life of man cōsisteth.

The men of Etolia liue long.

People of the Prouince Pandora.

The Citie Acroton builded on the top of the mountaine Atos.

BFR. If this Citie were so wholesome, and the people of so long life, wherefore came it to be dispeopled and forsaken:

saken: by reason me thinkes it should be as full of people as it were able to hold.

AN. One commoditie alone sufficeth not to the life of man, for what auaileth long life, if men liue continually in penury and want of things necessarie? For in so great a height, Spring they could haue none, neither could they gather water into cesterns, because it was higher then the Region where the clouds are congealed, which could by no meanes moue themselues, wanting winde, as they must needes want there: for how can there be any, where the ashes lye without mouing? so that this and other commodities for their sustenance, were to be prouided, with such paine, difficulty, and vnease, that forsaking this place, they chose rather with more ease, though shorter life, to commodate themselues elsewhere: for this selfe same cause is the mountaine of *Olympus* vninhabited, in whose top also it is affirmed, the ayre to be so pure, that there bloweth no winde at all. The like also I beleeue, to bee of the mountaine *Pariardes*, which is in Armenia, where after the Floud the Arke of *Noah* remained. But all this is to no other end, then that you should vnderstand the reason, how mans life is to be conserued more in some places, then in others: and euen so I thinke it to bee, in the Prouinces which we haue rehearsed, and that also which the selfe *Solinus* saith of the Æthiopians, whom they call Macrobians, who are on the other side of the Iland Meroe, and liue ordinarily an hundred and fiftie yeeres, and many reach to two hundred. And *Gaudencius Merula* writeth, that he hath found Authors, which affirme, that in the selfe same Iland Meroe, the people neuer die of any sicknesse, liuing so long, till very age consume them. But leauing this generality of liues, let vs come to entreate of some particulers, without alledging the liues of those holy Fathers out of the old Testament, before and after the Floud, of eight hundred and nine hundred yeeres a peece, which we firmely beleeue through faith, and because the holy Church affirmeth it, so that we know it to be true and indubitable: neither is that a small argument to giue credite to some things, which seeme for their strangenesse fabulous, as that which *Pliny* writeth, alleaging *Damates* in his Chronicle, where he saith, that *Pictorius*

There bloweth no winde at all on the top of the hill Olympus.

Macrobians.

Men neuer die of sicknesse in the Iland Meroe.

Pictorius liued 300 yeeres.

Prince of the Epiorians, liued three hundred yeeres. *Xenophon* affirmeth, that a King of the Maritimes, had sixe hundred yeres of age, and a sonne of his eight hundred: But *Plinie* iesteth thereat, saying, that this computation of yeeres and ages was made through ignorance of times; for in those dayes, many reckoned the Sommer for one yeere, and the Winter for another, others made them shorter, reckoning the Spring for one, and the Autumne for another, so that one of our yeeres containeth as much as foure of theirs. So counted the Arcadians: and the Egyptians made a yeere of euery moneth, from one coniunction of the Moone to another: so that it is no maruell if they say, that some of them liued one thousand yeeres and more. And if that King of Maritimes liued sixe hundred & his sonne eight hundred yeeres, I warrant you it was according to this account, so that in fine it seemeth that the longest age of a man cannot extend aboue one hundred and fiftie or one hundred and sixty yeeres, and so long, saith *Mucianus*, they liue that inhabite the top of the mountaine Timoli.

Diuers and different computation of yeres by the Aucient.

BER. *Alexander* in his twenty foure chapter of his third booke *De diebus Genialibus*, entreateth at large of this computation of yeeres made by the Auncients, in the which they were so diuers and different, that we had neede of a whole day to repeate their varieties, being many more then those which *Plinie* rehearseth: but hee speaketh like a good Philosopher, conforming himselfe to that which is likeliest, and restrayning the limits of Nature, as a thing onely of it selfe, and not borne, created, and conserued in the will and minde of God, as writeth *Leuinus Lemnius*, alleaged by you in the beginning of this our discourse, guiding our selues according to which these misteries are not so hard to be beleeued: for that of *Nestor* is since the first ages, neither is it held for fabulous, whom as the Poet *Naso* writeth, liued three hundred yeeres. But leauing these Auncients, let vs come to certaine secrets of Nature of later times: of which, if *Plinie* had had knowledge, hee would not so much haue wondred at those long liues, neither haue helde them for fabulous. First therefore I will beginne vvith that vvhich *Velasco de Taranta*, vvriteth of an Abbesse, which was in the Monasterie of Monuiedro, who

who hauing accomplished the age very neere of an hundred yeeres, Nature that went in her failing and declining, recouered of a sodaine, in such sort, vertue, vigour and force, that her flowers, which in long and many yeeres before shee had not felt, began to come downe, euen as when she was in the prime of her youth, and withall, her teeth and tusses which through age were fallen out, began to bud and grow out anew, her gray haires waxed by the rootes black, casting off by little and little their hoarinesse, her face waxed faire and full, fresh blood filling out the old riuels and wrinckles, her breasts rose and encreased, and to be short, shee became as yong and fresh in sight, as shee was at thirtie yeeres, in such sort, that diuers with wonderfull admiration comming to see her, she procured to hide her selfe, and not to be seene, being ashamed of the strange alteration and newnesse which shee perceiued in her selfe: and though he remembred not to write those yeeres which shee liued afterwards, yet it is to be imagined that they were many.

The Abbesse of Monuiedro turned to be yong againe.

LV. I wil not wonder at this, because I my selfe haue knowledge of two the like, whereof the one is, that being in Rome the yeere 1531. the publike voice and fame throughout all Italy was, that there was in Taranto an olde man of an hundred yeeres that had turned yong againe, changing all that euer hee had in him, euen to his skin, and the very nailes of his feete and hands, of which dispoiling himselfe like a Snake, hee grew so new and fresh, and became so yong and frolicke, that his very familiars knew him not, and in the end, for it was well fiftie yeeres past that this had happened to him, hee turned to be so olde againe, that his colour properly resembled the roote of a withered tree. The other was, (which is most true and assured) that the Admirall *Don Fadriques* passing in his youth thorough a Village called Rioia, encountered a man of the age, as it seemed, of fiftie yeeres, who tolde him that hee had beene Foot-man to his Grandfather, which the Admirall making difficultie to beleeue, because his Grandfather was dead long and many yeeres agone, the other with oathes assured him that it was true, and withall told him that he was at that present an hundred yeeres old, and that he had turned

Two men that in their old age became yong againe.

to be yong againe: changing his nature, and renuing in him all things that caused age. The Admirall astonished at this miracle, made diligent enquiry thereof, and found by infallible proofes, the truth to be in each point according as he had said: and this is by the vulgar fame, and by infinite witnesses that were present, notoriously knowne to be true.

ANT. I will not deny but that all this which you haue said is possible, seeing that there is in this present time of ours a matter more strange and miraculous, publike and of vndoubted truth, written by *Herman Lopes, de Castaneda*, Chronicler to the King of Portugal, of a man brought to *Nunnes de Acuna*, being Viceroy and Gouernor in India, the yeere 1530. a thing truely most worthie of admiration, for it was by sufficient witnesses and indubitable proofes affirmed to be true, that he had at that time accomplished the full age of three hundred and fortie yeeres. He remembred when that Citie was vnpeopled, being one of the chiefest and most important strengthes of all India: he had foure times being old renued to youth, each time casting all his hoary haires and riueled wrinkles, and sheading his rotten teeth, in place of which fresh and new arising: and at such time as the Viceroy saw him, the haires of his head were blacke, and those of his beard also, though hee had there but few. A Physitian being present, was bid feele his pulses, the which were found to be as lusty, as though he had beene in the flower and prime of his youth. This man in his youth had been a Gentile, and afterwards turned to embrace the erronious beleefe of the Moores, he was naturall of the Kingdome of Hungary, he confessed that in his time hee had had seuen hundred wiues, of which some died, and some hee had forsaken. The King of Portugal had notice of this man, and kept reckoning of him, and the Armies that came yeerly from thence, brought him tidings that he liued, and liueth as yet, as they that come thence say, so that he must now haue three hundred threescore and ten yeeres. The selfe same Chronicler also writeth, that at such time as the selfe *Nunnes de Acuna* gouerned, there was in the City of Vengala another Moore, named *Xegueor*, natiue of a Prouince called Xegue, that was also three hundred yeeres old, both by his owne saying, and the affirmation of those that

A man in India that was three hunderd and forty yeers old, and had foure times renued his age.

A Moore in the Citie of Vengala three hundred yeeres olde.

knew

knew him well, besides other many great proofes and arguments thereof. This Moore, for the austerity of his life and abstinence which he vsed, was held amongst the rest for a very holy and religious man, and the Portugals had great familiarity and friendship with him. For all this, though the Chronicles of Portugal are so sincere, that there is nothing registred in them but with great fidelity & approued truth, yet I should stagger in the beleefe of this, were it not that there are so many both in Portugal and Spaine which are eye witnesses hereof, and know it fully to be true.

BER. And so truely should I, but that your proofe and informatiõ is not refutable: for these ages are so long in respect of the shortnesse of ours, that they bring with them incredible admiration, and me thinks it is impossible that the first of these two should haue had so many wiues.

ANT. It being verified that he liued so long, this is not to be wondred at, for the law both of Gentiles and Moores, permitteth men to forsake their wiues, and to take new as often as they please, and so perchance this man was so phantasticall and peeuish, that not contenting himselfe long with any, hee tooke it for a custome to put away his wiues, as we do seruants that please vs not. And as they hold together as many wiues as they will (though they be not all called lawfull) what letted him, if he chopped and changed some, turning away and taking new, especially if hee were so rich that he had meanes to maintaine many at once: so that there is no such cause to wonder at any of these things, for in the yeere 1147. in the time of the Emperour *Conrad*, died a man which had serued *Charles* the Great in his warres, who as it was by inuinsible arguments proued, had liued three hundred and fortie yeeres, and it agreeth with that which you haue said of this Indian, whence *Pero Mexia* which writeth also the same, tooke it. *Fasciculus Temporum* likewise maketh mention thereof. All this can he do in whose hands Nature is, shortning and lengthning liues and ages as it pleaseth him; but for my part I will neuer beleeue, but that there are in these things some secret mysteries, which we neither conceiue nor vnderstand.

The laws both of Gentiles and Moores permitteth to take many wiues.

A man that had liued three hundred and fortie yeeres.

LVD. Let vs take it as we finde it, without searching the

profound iudgements of God, who onely knoweth wherefore he doth it, and in truth I dared not vtter, as holding it for a thing fabulous, that which I haue read in the fiftieth booke of *Strabo*, where he saith, that those which dwell on the other sides of the mountaines *Hyperbores*, towards the North, many of them liued a thousand yeeres.

The long life of those that liue on the other side of the Mountaines Hyperbores.

AN. I haue also read it, but he writeth the same as a thing not to be beleeued, though he denieth not but that it may be possible, and that many of them liued very long, but the likeliest is, that in those Countries, they diuided their yeers according to the reckoning of which *Pliny* speaketh, one into foure, by which computation, a thousand yeers of theirs, maketh two hundred and fifty of ours: and this differeth not much from the ages of other People and Nations which we haue rehearsed: Yet *Acatheus* the Philosopher, speaking of the mountaines *Hyperbores*, saith, that those which dwell on the further side, liue more yeeres then all the other Nations of the world. *Pomponius Mela* also speaking of them in the third booke, vseth these words; when they are weary of liuing ioyful, to redeeme themselues from the trauailes and miseries of life, they throw themselues headlong into the Sea, which they account the happiest death, aud fortunatest Sepulchre that may be: howsoeuer many Authors of credite verifie their liues to be long.

Cornelius Tacitus writeth, that in Illiria a man called Dondomio liued fiue hundred yeeres.

BER. It is said also, that those of the Iland *Thile*, according to the opinion of many, now called Iseland, liue so long, that wearied with age, they caused themselues to be conueyed into other parts, to the end that they may die.

ANT. I haue not seene any Author that writeth this, it is like to bee some inuention of the common people, because those of that Iland liue very long, euery one addeth what pleaseth him: for as the desire to liue is a thing naturall to all men, so how old soeuer a man be, he will, in my opinion, rather procure to defend and conserue his life, then seeke occasion to finish or shorten the same. This people being in the occident, and according to the ancient Writers, the last Nation that is knowne, that way participate with the Hiperboreans in fame of long life, or perchance those which haue heard speake of *Biarmie Superior*, (the which as we will one day discourse, is the

last

last which is knowne of the other side of the Septentrion, and of the which are written many wonderfull matters, chiefely of their long life without infirmitie, ending onely through extremity of age: the which many of them not attending, voluntarily kill themselues) thought that these men were vnder the selfe climat: and hereof was the inuention of the Elysian fields, which the Gentiles held to be in these parts: But this being a matter that requireth long time, we will now leaue it, and returne to our former discourse. Truly, if conforming our selues to reason, we would wel weigh the trauailes, miseries, & vexations, which in this wretched life we endure, we should esteem a short life farre happier then a long, which we see beset with infinite troubles and calamities, and endeuour so in this transitory life to serue God, that wee may come in glory to enioy that other which shall endure for euer.

Long life not to be desired.

BER. Seeing we haue hitherto discoursed of so many particularities belonging vnto men: let vs not forget one which is of no lesse mysterie, nor lesse worthy to be knowne then the rest, which is of the Centaures or Archers, to the end we liue not deceiued in that which is reported of them: for many Histories make mention of them, though to say truth, I neuer read any graue Author, that affirmeth to haue seene them, or stedfastly that they now are, or at any other time haue beene in the world, which if they either be indeed, or haue beene, they are not to be held for small wonders, but for as great as euer haue beene any in the world.

Centauri vel Sagitarij.

The Historie of the Centaures.

AN. Certainely this of the Centaures, is but a Poeticall fiction, for if it were true, it is not possible, as you said, but that some graue Author or other would haue written thereof.

LVD. Let vs yet know whence these fables had their beginning.

AN. Ask this of *Egipius Augustus Libertus*, which in a book of his, entituled *Palephatus de non credendis fabulis*, saith, that *Ixion* King of Thessalia, brought a mightie Heard of Bulles and Kine to the mountaine Pelius, which being affrighted through some accident that hapned, scattered themselues, flying into the woods, valleys, and other vninhabited places, out of which they furiously sallied, doing great hurt and damage in the

Countrey,

Countrey,killing and wounding the passengers, and destroying the fruits and laboured grounds. *Ixion* seeing that the people hereby endamaged,exclaimed vpon him, resoluing to take some order for the destruction of these Bulls; made it be proclaimed, that hee would giue rich rewards and great recompences, to whosoeuer should kill any of them. There were at that time in a Citie called *Nephele*,certaine yong men of great courage, which were taught and instructed by those of the same Towne to breake and tame Horses, and to mount vpon their backes, sometimes assailing, and sometimes flying, as need required. These vndertooke this enterprise to destroy these Bulles, and through the aduantage of their Horses, and the vertue of their owne courage, slew and tooke daily so many of them, that at last they cleared and deliuered the Countrey of this annoyance. *Ixion* accomplished his promise,so that these yong men remained not only rich, but mightie and formidable through the aduantage they had of other men, with this vse and readinesse of their Horses, neuer till that time seene or knowne before. They retained still the name of *Centaures*, which signifieth wounders of Bulles. They grew at last into such haughtinesse and pride, that they neither esteemed the King nor any man else, doing what they list themselues: so that being one day inuited to a certain mariage, in the Towne of Larissa, being well tipled, they determined to rauish the Dames and Ladies there assembled, which they barbarously accomplished,rising of a sodaine, and taking the Gentlewomen behind them on their horses, and riding away with them, for which cause the warres began betweene them and the Lapiths (for so were the men of that Countrey called.) The Centaures gathering themselues to the mountaines, by night came downe to robbe and spoile, still sauing themselues through the swiftnesse of their horses. Those of the Countries there about, which neuer till that time had seene any Horsemen, thought that the man and the horse had beene all one; and because the Towne from whence they issued to make their warres was called Nephele, which is as much to say as a cloud, the fable was inuented, saying; That the Centaures descended out of the clouds. *Ouid* in his *Metamorphosis* entreateth

Those of Nephele first learned to ride Horses.

The cause of the warres betweene the Lapiths and the Centaures.

hereof,

hereof, saying, that it was at the marriage of *Perithous* with *Hypodameya*, daughter to *Ixion*, hee nameth also many of the Centaures, by whom this tumult was committed, but the pure truth is that which *Eginius* writeth.

LVD. It is no meruaile if the people in those daies were so deceiued, hauing neuer before seene Horses broken and tamed, nor men sitting on their backes, the strange noueltie whereof they could not otherwise vnderstand; for proofe wherof we know that in the Ilands of the West-Indies, the Indians when they first saw the Spaniards, mounted vpon horses, thought sure that the man and the horse had been all one creature, the fear conceiued, through which amazement was cause that in many places they rendered themselues with more facilitie, then they would haue done, if they had knowne the truth thereof: But withall you must vnderstand, that the Auncients called olde men also Centaures, that were Tutors of Noble mens Sonnes, and so was *Chiron* called the Master of *Achilles*, through which name diuers being deceiued, painted him forth halfe like a man, halfe like a horse.

The Indians thought that the man and the horse had beene all one creature.

Chiron the Tutor of Achilles.

BER. I was much troubled with this matter of Centaures, whereof I am glad that you haue made mee vnderstand so much thereof: but withall, I would that Signior *Anthonio* would tell vs what his opinion was of Sea men; for diuers affirme that there are such, and that they want nothing but reason, so like are they in all proportions, to be accounted perfect men as we are.

AN. It is true indeed, there are many graue and sincere Writers, which affirme that there is in the Sea a kinde of Fish which they cal *Tritons*, bearing in each point the shape human, the female sort thereof they call *Nereydes*, of which *Pero Mexias* in his Forrest, writeth a particuler Chapter, alledging *Pliny*, which saith, that those of the Citie of Lisboa aduertised *Tiberius Cæsar*, how that they had found one of those men in a Caue neere to the Sea, making musicke with the shell of a fish; but he forgot another no lesse strange, which the same Author telleth in these very words. My witnesses are men renowned in the order of Knighthood, that on the Ocean Sea neere to Calays, they saw come into their shippe about night

Tritons or Sea men.

Nereydes.

A ſtrauge Hiſtorie of a Sea-man.

time a Sea-man, whoſe ſhape without any difference at all was humane, he was ſo great and weighed ſo heauy, that the boate began to ſinke on that ſide where he ſtood; and if he had ſtayed any thing longer, it had beene drowned. *Theodore Gaze* alſo alledged by *Alexander* of Alexandria, writeth, that in his time one of theſe Sea-men, or rather men fiſhes, accuſtomed to hide himſelfe in a Caue, vnder a Spring by the Sea ſide in Epirus, where yong maydens vſed to fetch the r water, of which ſeeing any one comming alone, riſing vp, hee caught her in his armes, and carried her into the Sea, ſo that hauing in this ſort carried away diuers : the Inhabitants, being aduertiſed thereof, ſet ſuch grins for him, that at laſt they tooke him, and kept him ſome daies. They offered him meate, but hee refuſed to eate, and ſo at length, being in an Element contrary to his nature, died.

A Sea-man brought out of Mauritania into Spaine.

The ſame *Alexander* ſpeaketh of another Sea-monſter, which *Bonifacius Neapolitanus*, a man of great authority certified him, that he ſaw brought out of Mauritania into Spaine, whoſe face was like a man ſomewhat aged, his beard and haire curled and gliſtring, his complexion and colour in a manner blew, and in all his members proportioned like a man, though his ſtature were ſomewhat greater, the onely difference was, that he had certaine finnes, with the which, as it ſeemed, hee diuided the water as he ſwamme.

LVD. It ſeemeth by this which you haue ſaid of theſe monſters, that there ſhould be in them a kinde of reaſon, ſeeing the one entred by night into the ſhippe, with intention to doe it damage, and the other vſed ſuch craft in his embuſcades to entrappe thoſe women.

The Dolphins more cautelous then other Fiſhes.

ANT. They are ſome likelihoods, though they conclude not, for as we ſee that there are here on earth ſome beaſts with more vigorous inſtinct of nature then others, and neerer approching to the counterfeiting and geſture of men, as for example, Apes and ſuch like: ſo is there alſo in this point difference among the Fiſhes of the Sea, as the Dolphins which are more wearie and cautelous then the others, as well in doing damage, as in auoyding danger: for Nature hath giuen all things a naturall and generall inclination to aide and helpe them-

themſelues withall. *Olaus Magnus* handleth very copiouſly this matter of Tritons or Sea-men, of which in the Northerne Seas, he ſaith there is great aboundance, and that it is true that they vſe to come into little ſhips, of which with their weight they ouerturne ſome, and that they get vp alſo into great ſhippes, but as it ſeemeth, not with meaning to doe hurt, but onely through noueltie and curioſitie to view them, and that commonly they keepe together in flockes and companies, in manner of an Armie: and it hath happened, that ſome of them entring into ſhips, haue beene ſo amazed, that they haue beene taken by the Mariners: but in finding themſelues laid hold on, they giue loude and pitifull ſhrikes, making a moſt hydeous and il fauoured noiſe: at which very inſtant there are heard infinite other the like cries and howlings, in ſuch ſort, that they make deafe the eares of them that heare them, and there appeare ſo many of their heads aboue water, as though they were a mighty Armie of many people, with the which, and with their terrible noiſe, they make the waues riſe ſo vehemently, that it reſembleth a furious tempeſt. The which is a token that they goe alwaies together, vnleſſe it be that ſome one ſtray by chance; and when they perceiue that any of their company is taken, they make this crying and tumult to aſſault the ſhippe, vnleſſe the Mariners doe preſently turne him looſe and caſt him into the Sea againe, which being done, they ceaſe their clamour, and goe their waies quietly vnder the water, without doing any further hurt. And therefore that which Signior *Ludouico* ſaid, is not without reaſon, for truely, though they bee not creatures reaſonable, yet ſeeme they to haue farre greater vſe thereof then other Fiſhes haue, for as farre as wee can conceiue and iudge, that entrie of theirs ſo boldly into the ſhips, is not with any intention to doe harme, but only to view what is in them, and to behold the men whoſe likeneſſe they beare. And if perchance they ouerturne any little veſſell, ſuch as are Cockboats or Skiffes, it is through their heauie weight, and not through any will to doe miſchiefe. But let vs referre this to the Almightie, who only knoweth the truth of that which we geſſe at by coniecture.

BER. I would that you knew, afore we paſſe any further, a

A race of men in Galacia descended of a Triton.

common opinion which is held in the Kingdome of Galacia, of a certaine race of men, whom they call *Marini*, the which as it is affirmed for matter most assured, and they themselues deny not, but make their boast thereof, are descended from one of these Tritons or Sea-men, which though being a thing very ancient, is told in diuers sorts, yet they come all to conclude, that a certaine woman going along the Sea-shore, was surprised and taken by one of these Tritons that lay ambushed in a tuffet of trees, and by force constrained to yeeld vnto his lustly desire, after the accomplishment of which, he withdrew himselfe into the water, returning often to the same place to seeke this woman, but at last, perceiuing that his vsuall repaire thither was descried, and that there was waite laid to take him, he appeared no more. It pleased God to permitte this woman from the time of that acquaintance with the Triton, to conceiue childe, which though at the time of her deliuery, proued to be in each point like vnto other children, yet by his strange appetites and desires, and infinite other signes and tokens, it was most euident and manifest that it was begotten by the same Triton or Sea-man. This matter is so ancient, that I meruaile not though it be told after diuers sorts, seeing there is no Author that writeth it, neither any other testimony thereof, then only the common and publike fame, which hath spread and published it.

Reasons refuting the former sort of men, called Marini.

LVD. One point herein, me thinkes by the way, is rather to be held for a fable, then to be credited: for though it were that Nature through any such copulation, should suffer some thing to be engendered, yet should the same bee a monster, and not a man capable of reason, as you say this was, for hence would arise two no small inconueniences; the one, that there should bee men in the world, whose beginning should not descend from our first Parents, *Adam* and *Eue:* for this Triton neyther is, neyther can bee accounted a reasonable man, and of the Posteritie of *Adam*, in like sort, neither his sonne, nor those that shall descend of him: The other is, to gain-say the generall rule of all Philosophers and Physitians, which resolutely affirme it to bee vnpossible, that there should bee engendered of the seede of a man reasonable, and of a creature

vnreaso-

vnreasonable, any creature like to either of them, perfectly bearing either of both their shapes. Though put the case that the contrary sometimes happen betweene a Mare and an Asse, a dogge and a shee-Wolfe, or a Foxe and a bitch, yet the contradiction is not so great, these beasts differing so little one from anotner, as the great and vnspeakeable diff rence which in so many points is betweene men and bruite beasts. And though in likenesse and similitude a Seaman resemble a man of reason: yet it sufficeth that he differ onely in reason: then the which, there can in the world be no greater difference. And therefore *Galen* the Physitian, in his third Booke *De vsu partium*, in scoffing manner iesteth at a certaine Poet called *Pindarus*, because hee affirmed the fable of Centaures to be true.

BER. All that you haue said standeth with great reason, but I haue alwayes heard, that the seede onely of the man is able to engender, without any necessitie that the womans should concurre also, and of this opinion is *Aristotle*.

LV. In this sort the contradiction is greater, for if the seede of the woman concurre not in generation, of necessitie it must ensue, that the thing engendered be like the Father, and not the mother, the contrary whereof is knowne to be true: and that both the seed of the male and female concurre in generation: which if it were otherwise, the generation could not come to effect, and this maintaineth *Hipocrates*, in his booke *De Genitura*, and in that *De sterilibus*, and *Galen* in his foureteenth booke *De vsu partium*.

An answere to those refutations.

AN. Very well hath this matter beene debated on both sides, yet I will not leaue vnanswered the two inconueniences alleaged by Signior *Ludonico*, as for the first, it followeth not that if a woman conceiue a childe reasonable by a creature vnreasonable, that therefore the same childe should not be accounted the off-spring of *Adam*, for it sufficeth that hee is on the mothers side, without any necessitie that hee must be also of the fathers: As for the second, I confesse, that guiding our selues by the ordinary course of Nature, the Philosophers and Phisitians in maintaining the impossibility of perfect generation, betweene different creatures haue great reason, vnlesse

that it be in these before mentioned, whose similitude is such that they seeme to bee all of one kinde. But wee must not so restraine Nature as they doe, without hauing regard to the superiour cause, which is God, by whose will it is directed and gouerned, and to whom wholy it obeyeth. For seeing it is a greater wonder, of nothing to worke so many miraculous things as he doth, me thinks we should not so much meruaile, or at least we should not hold it so vnpossible as these Philosophers doe, that a reasonable woman should conceiue a child by a Sea-man, and that in the participation of reason he should take after his mother, whose seede concurred as well in his generation as his fathers. For there haue hapned and happen daily in the world many things no lesse notable then this, of the which, this one which I will rehearse you is so strange and admirable, that I should not dare recite it, vnlesse it were confirmed by the testimony and authority of so many learned and graue Writers. The first, is *Iohn Saxon* in his History, the second, *Iohannes Magnus* Archbishop of Vpsala, in the Kingdom of Sweueland: and lastly, it is written and affirmed by his Successour, the Archbishop *Olaus Magnus*.

A most strange and admirable History, of a Virgine deflowred by a Beare.

There liued, say they, in a Towne of the Kingdome of Sweueland, built neere the mountaines, a very principall and rich man; who had a daughter very beautifull and faire, the which going forth one euening in company of other maydens to walke and take the ayre, as they were sporting in the midst of their deuises and pastimes, there issued out of a thicket that was on those mountaines a Beare, of exceeding greatnesse, fierce, and terrible, making towards them as fast as hee could, the which tremblingly and fearefully began to flie, each one procuring to saue her selfe, onely this seely young maydens hap was to fall into his pawes, with whom running away as fast as he might, without any resistance he recouered the thicknesse of the wood, whose principall intention though it were (as it is to be imagined) to satisfie the appetite of his rauening hunger: yet was it the pleasure of God, not to permit this maydens death; for the Beare moued with an instinct of Nature different farre from his cruell kinde, refrained not onely from deuouring her, but carrying her into a Caue which hee

had,

had, in the bottome of a deepe Valley in the Forrest, conuerted the rage of his cruelty into a loue most vehement, stroking her softly with his pawes, cherishing and handling her in such gentle sort, that she perceiuing his intention, relented in some part her feare, and for terror of death not daring to resist his fiercenesse, suffered him to gather the flower of her virginitie. The Beare daily issued out of the Caue, chasing Harts and other beasts, presenting alwayes part of his prey vnto her, of which hunger compelled her to eate: her drinke was cleare water, out of a running Fountaine that passed vnder the trees neere this Caue, and in this sort sustained she her desolate life, praying continually vnto God to haue pitty on her, and to deliuer her out of this wretched estate and miserable calamity: And though she determined oftentimes to runne away when the Beare was out, yet she neuer dared to attempt the same, fearing death if she were found by him, and besides, not daring to aduenture through the mountaines, being so full of sundry and diuers cruell wilde beasts. Hauing certaine moneths endured this vnhappy kinde of life; it happened that certaine Noble men came with nets, tueyles, and dogs a hunting into this Forrest, by whom this Beare was entrapped and slaine. The wench hearing their cryes and voyces, and that they were neere vnto her Caue, ranne with all possible speede vnto them, who with singular amazement, as well at the relation shee made, as at the wildnesse of her affrighted countenance, carried her away with them, and deliuered her vnto her parents, who scarcely knew her, shee was become so vgly and disfigured. Nature which often worketh things meruailous out of her naturall order and common obserued course, ioyned in such sort the seede of this bruit beast in the body of this mayden, that to her intollerable griefe and dismayment, she perceiued her selfe to goe great, fearing nor attending any thing else, then to be deliuered of some horrible monster. But such was the will of the Almightie, that at the end of nine moneths, shee came to beare a goodly Boy, resembling in nothing else his Father, then that hee was somewhat more hairy then other children are. They nourished him vp with diligence and care, calling him the Beare: or perchance that

name was giuen him afterwards by the people, wondering at his miraculous fiercenesse and valour; for after hee came to mans estate, hee became so strong, valiant, and hardy of his person, that hee was redoubted farre and neere, and comming to haue knowledge of those that slew the Beare, by whom he was engendred, he depriued them of life, saying; That though by their meanes he had receiued a good turne, yet could he do no lesse then reuenge his Fathers death. This man begat *Trugillus Sprachaleg* afterwards, a famous Captaine, whose sonne was *Vlfon*, a man notable and renowned, and of whom the Chronicles of those Countries make great and often mention, for he was father to *Suenus*, which by his valour came to obtaine the royall Diademe of Denmarke, and they say, that of this linage descend all the Kings of Denmarke and Swethland.

LV. In trueth this Story should seeme fabulous, were it not by so many graue and learned men affirmed to be true: but we may well giue it credit, because we haue knowledge of the like happened in our time no lesse monstrous, nor worthy of admiration, then this which you haue rehearsed; and there are as yet many which found themselues present, and can giue witnesse thereof. It was in this sort, as I haue heard it through true relation of many persons, most worthy to be beleeued.

The most wonderfull History of a woman begotten with childe by an Ape.

A woman in Portugale for a hainous offence by her committed, was condemned, and banished into an vninhabited Iland, one of those which they commonly call the Isles of Lagartes, whether shee was transported by a ship that went for India, & by the way set a shore in a Cock-boat, neere a great mountaine couered with trees and wilde bushes, like a Desert. The poore woman finding her selfe alone forsaken and abandoned, without any hope of life, began to make pittifull cryes and lamentations, in commending her selfe vnto God, him to succour her in this her lamentable and solitary estate. Whiles she was making these mournfull complaints, there discended from the mountaine a great number of Apes, which to her exceeding terror and astonishment, compassed her round about, amongst the which, there was one farre greater then the rest, who standing vpon his hind legges vpright, seemed in height

nothing

nothing inferiour to the common ſort of men: hee ſeeing the woman weepe ſo bitterly, as one that aſſuredly held her ſelfe for dead, came vnto her, ſhewing a cheerefull ſemblance, and flatteringly as it were comforted her, offering her certaine fruites to eate, in ſuch ſort, that hee put her in hope that ſhee ſhould not receiue any dammage of thoſe other Apes, taking her by the arme, and gently as it were inuiting her to follow him to the mountaines, to the which ſhe willingly condiſcending, he led her into his Caue, whether all the other Apes reſorted, prouiding her ſuch victuals as they vſed, wherewith and with the water of a Spring neere thereunto, ſhe maintained her life a certaine time, during the which, not being able to make reſiſtance, vnleſſe ſhee would haue preſently beene ſlaine, ſhe ſuffered the Ape to haue the vſe of her body, in ſuch ſort that ſhe grew great, and at two ſeuerall times was deliuered of two ſonnes, the which as ſhe her ſelfe ſaid, and as it was by thoſe that ſaw them afterwards affirmed, ſpake, and had the vſe of reaſon. Theſe little boyes, being the one of two and the other of three yeeres aged, it happened that a ſhip returning out of India, paſſing thereby, and being vnfurniſhed of freſh water, the Marriners hauing notice of the Fountaine which was in that Iland, and determining thereof to make their prouiſion, ſet themſelnes a ſhore in a Cockboat, which the Apes perceiuing, fled into the thickeſt of the mountaine, hiding themſelues, wherewith the woman emboldened and determining to forſake that abhominable life, in the which ſhee had ſo long time againſt her will continued, ranne forth, crying as loud as ſhe could vnto the Marriners, who perceiuing her to be a woman, attended her, and carried her with them to theit ſhip, which the Apes diſcouering, gathered preſently to the ſhore, in ſo great a multitude, that they ſeemed to be a whole Armie, the greater of which through the brutiſh loue and affection which he beare, waded ſo farre into the Sea after her, that hee was almoſt drowned, manifeſting by his ſhrikes and howling how grieuouſly he tooke this iniurie done him: but ſeeing that it booted not, becauſe the Marriners began to hoiſe their ſailes and to depart, he returned, fetching the leſſer of the two Boyes in his armes, the which, entring againe into the wa-

ter, as far as he could, he held a great while aloft aboue water, and at last, threw into the Sea, where it was presently drowned: which done, he returned backe, fetching the other, and bringing it to the same place, the which in like sort he held a great while aloft, as it were threatning to drowne that as hee had done the other. The Mariner moued with the mothers compassion, and taking pitie of the seely Boy, which in cleare and perfect words cried after her, returned backe to take him, but the Ape daring not attend them, letting the Boy fall into the water, returned, and fled towards the mountaines with the rest. The Boy was drowned before the Mariners could succour him, though they vsed their greatest diligence: At their returne to the shippe, the woman made relation vnto them of all that happened to her in manner aboue rehearsed, which hearing, with great amazement they departed thence, and at their arriuall in Portugal, made report of all that they had seene, or vnderstood in this matter. The woman was taken and examined, who in each point confessing this foresaid Historie to bee true, was condemned to be burnt aliue, as well for breaking the commandement of her banishment, as also for the committing of a sinne so enorme, lothsome, and detestable. But *Hieronimo capo de ferro*, who was afterwards made Cardinall, being at that instant the Popes *Nuncio* in Portugal, considering that the one of her faults was to saue her life, and the other to deliuer her selfe out of the captiuitie of these brute beasts, and from a sinne so repugnant to her nature and conscience, humbly beseeching the King to pardon her, which was granted him on condition, that shee should spend the rest of her life in a Cloyster, seruing God, and repenting her former offences.

ANT. I haue heard this historie often, and truely in my iudgement it is no lesse strange then any of those before rehearsed, or any other that euer happened.

A strange historie of the first inhabitation of the Kingdomes of Pegu and Sian.

BER. That which *Iohn de Banos*, Chronicler of the King of Portugal writeth, is no lesse meruailous, but of as great or greater admiration, then any of these, if there were thereof sufficient witnesses to proue it true. Writing certaine memorable things of the Kingdomes of Pegu and Sian, which are

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on the other side of the Riuer Ganges, he saith, that the people of those Kingdomes, hold and affirme for a matter assured and indubitable, that of long time that Country was vninhabited, and so wilde and desert, and possessed of so many fierce and cruell beasts, that if a whole Armie of men had come, they could not haue preuailed against their multitude, It hapned on a time, that a ship comming from the Kingdome of Chinay, was through a violent tempest driuen on that Coast among the Rocks, so that all those that were therein perished, sauing onely one woman, and a mighty great Mastiffe, the which defended her from the furie of wilde beasts, vsing daily with her fleshly copulation, in such sort, that she became great, and in proces of time was deliuered of a sonne, she being at that present very young, the boy in space of time had also acquaintance with her, and begat vpon her other children, of whose multiplications those two Kingdomes became to be inhabited, and as yet at this day they haue dogs in great veneration, as deriuing from them their originall beginning.

LV. If that of the Triton with the woman, and that of the Beare with the mayden, and that of the Ape be true, there is no impossibility of this: but let vs leaue herein euery man to thinke as it pleaseth him, without constraining him to beleeue or not to beleeue any thing, but that whereto his iudgement shall most encline: and though we haue vsed a large digression, yet let vs not so giue ouer the matter which wee handled concerning Tritons or Seamen: for I haue heard that there is a kinde of fish also called Mermaids, resembling in their faces faire and beautifull women, the truth whereof I would be glad to vnderstand.

AN. It is true, there is indeede much talke of the Mermaydes, whom they say from the middle vpward to haue the shape of women, and of a fish from thence downeward. They are painted with a combe in one hand, and a Looking-glasse in the other; some say that they sing in so sweet, melodious and delectable a tune, that charming therewith the Ship-men asleepe, they enter into their ship and bereaue them of their liues: but to say the truth, I haue neuer seene any Author worthy of credit, that maketh mention hereof. Onely *Pedro* Mermaydes.

Mexias saith, that in a certaine strange and terrible tempest, there was one of them amongst a number of other fishes, driuen a shore on the Sea coast, hauing the visage of a woman most beautifull, expressing in lamentable sort such sorrow & griefe, that she moued the beholders to compassion, who gently turned her backe againe into the water, whereinto she willingly entred and swam away, without being seene any more. And though it may be that there is in the Sea such a kinde of fish, yet I account the sweetnesse of their singing, with all the rest that is reported of them to be a meere fable,

A Mermayd driuen a shore on the Sea coast.

BER. It is a thing most true, knowne and approued, that there are in the Sea as diuers and sundry kindes of fishes, as there is on the earth of beasts, or in the ayre of fowles, so that it is not to be wondred at, if some of them resemble humane forme, as these which we haue named.

LVD. And though wee haue long detained our selues in this conuersation, yet before we part, I beseech you resolue me in one doubt, which remaineth concerning men, the which is this, I haue heard say, that there haue beene in times past certaine women which changing their sexes haue been conuerted into men: which seemeth so strange and vnnaturall, that I hold it but for a fable, like that which is reported of *Tyresias* the Thebane Prophet.

Tyresias the Thebane Prophet.

AN. Neuer wonder so much at this, for possibly this which is reported of him as a tale falsе and feigned, was indeed truth, as many other the like, which haue with great authority beene written and affirmed. For proofe whereof read *Plinie* in his fourth chapter of his seuenth booke, where he vseth these words, It is no matter feined, saith he, that women sometimes change their sexe, for we finde in the Chronicles, that *Publius Licinus Crassus*, and *Caius Cassius Longinus*, being Consuls, a young mayden, perfect in that sexe, daughter to *Casinus*, was changed and metamorphozed to a perfect man, & therefore by the commandement of their Southsayers, was carried away as a thing prodigious, and cast into a desert Iland.

The daughter of Cassinus changed into a man.

And *Licinus Mucianus* affirmeth, that hee saw in Argos a man called *Aresconte*, who had beene first a woman, and called *Arecusa*, after the changing of her sexe shee came to haue a beard

The like of a woman in Argos.

beard and married a wife: of the like sort he saw a yong stripling in the Citie of Smyrna, and a little further he commeth to say, and my selfe saw in Affrica, *Lucius Coscius*, a Citizen of Triditania, who the selfe same day that hee was married, being then a woman, was transformed into a man. Neither is *Plinie* alone Author of this wonderfull noueltie, for *Pontanus*, a man of great grauitie, writeth that a woman in the Citie of Caeta, after shee had beene fourteene yeere married turned her sexe, and became a man, and that another woman called *Emilia*, married vnto a Citizen of Ibula, called *Anthomo Spensa*, after shee had beene twelue yeeres his wife, became a perfect man, and married another woman and begate children. Another farre stranger then either of these, is recited by the same Author, of a woman that had beene married and brought foorth a sonne, which afterwards being conuerted into a man, married another woman, and had children by her, but because these are olde matters, and it may be said that wee goe farre for witnesses, I will tell you what Doctor *Amatus* writeth, a Physitian of no small estimation in Portugal, who in a worke of Physicke which hee made, saith, that in a Village called Esgueyra, distant nine leagues from the Citie of Corimbra, There liued a Gentleman, who had a daughter named *Marya Pacheco*, the which at such age as by the course of nature her flowers should haue come downe, in stead thereof, as though it had before lyen hidded in her belly, there issued foorth a perfect and able member masculine, so that of a woman shee became a man, and was presently cloathed in mans habite and apparell, and her name changed from *Marie* to *Manuel Pacheco*, and not long after, passing into the East Indies, shee wanne in the warres great reputation through the valour of her person, from whence returning most opulent and rich, shee shortly afterward married a Gentlewoman of a very Noble House, by whom whether shee had any children or no, hee writeth not: but onely that shee neuer came to haue any beard, retaining alwayes a womanly face and countenance: and this he affirmeth of his owne sight and knowledge. But those that

The like of a woman in the City of Caeta.

A Gentlemans daughter of Portugal chãged her sexe.

will neyther giue credite to these things which I haue said, nor to the Authors of them, let them reade *Hyppocrates*, by a common consent called the Euangelist of Physitians. There was, saith hee, in his sixth Booke *De morbis popularibus*, a woman called *Phætula* in the Citie of Abderis, wife to *Piteus*, which being of yong and tender yeeres, when her husband was banished from thence, remained many moneths without hauing her flowers, which caused her to feele an exceeding paine in her members, whereupon her bodie shortly after miraculously changed sexe, her voyce became manly and sharpe, and her chinne was couered with a beard. The selfe same happened in like sort in Tasus to *Auamisia*, wife to *Gorgippus*.

The like of a woman called Phætula.

L V D. Truely these things which you haue rehearsed are meruailous, and the onely authoritie of *Hippocrates* sufficeth to giue them credite, emboldened through which, I will tell you a thing, which till now I alwayes accounted as a fable, or a thing dreamed: which though it bee long since it was tolde mee, yet would I neuer vtter it to any, because I reputed it as a thing altogether incredible. It was thus. A friend of mine of good authoritie and credite, tolde me, that in a Village not farre hence, there was a woman married with a Husbandman, by whom hauing no children, they were at continuall iarre, so that were it through iealousie or other cause, shee led with him a most vnquiet life, for remedie whereof, shee rising one euening, cloathed her selfe in the garments of a young fellow that dwelt with them in the house, and departed secretly, from that time forward faining her selfe to bee a man, and put her selfe into seruice, gaining wherewith to sustaine her life, in which estate after shee had a while remained; whether it were that Nature wrought in her with so effectuall vertue and puissance, or that her owne earnest imagination seeing her selfe in that habite, had force to worke so strange an effect, shee was transformed into a man, and maried another woman, not daring through simplicitie discouer this matter, till by chaunce: a man that had beene before time acquainted with her, looking one day earnestly vpon her, and viewing in her the perfect

The like of a Husbandmans wife in Spaine.

fect resemblance of her which he had before time knowne, demanded if shee, or rather he, were her brother, whereupon he being now changed, and become a man, and withall putting great confidence in the other, opened vnto him the whole secresie of this successe, instantly beseeching him not to discouer it to any man.

BER. Whatsoeuer Nature hath at any one time done, it may doe another, and as well may this which you haue tolde bee true, as that which is affirmed by Writers, and therefore you haue done well to reserue it till now, comming so well to purpose as it doth, for the confirmation of the before rehearsed; especially wee being now so well perswaded of the possibilitie thereof: but if you should tell the same amongst some kinde of men, you would be in great hazard to be iested at for your labour: as I was for saying, that there was a part of the world, where the dayes and nights equally endured sixe moneths a peece.

Strange things not to be told, but before such as are learned and wise.

ANT. This is the inconuenience: that those which haue seene and read these strange and wonderfull secrets, may not make relation of them, but in presence of those that are learned, wise, and of cleare vnderstanding: so that these matters which wee haue heere priuately discoursed, are not to bee rehearsed before other men, the grossenesse of whose ignorance, would account vs more grosse and ignorant, and inuenters of fables and nouelties: neyther should it auaile vs to alledge witnesses, for they will say they know them not: who, nor whence they are; yea, though they bee such Authors, as neuer wrote with greater grauitie and credite.

But seeing it is now so late, and that we haue spent so great a part of the night, me thinkes it were not amisse if we retired our selues: for this shall not be the last time (God willing) that we will meete together.

LVD. This our communication hath beene long, though for my part I could haue beene contented, that it should haue lasted til to morow in the morning, and therefore Signior *Anthonio*, afore we depart, I will take your word that we shall

to

to morrow meete heere againe in the euening.

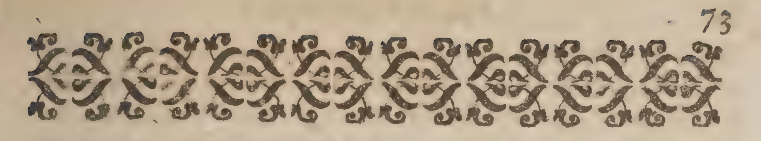
ANT. Assure your selues Gentlemen, that I will not faile, for the profite hereof is mine.

LVD. The pleasure you haue alreadie done vs, is not small, neyther shall that bee lesse which wee hope to receiue to morrow.

The end of first Discourse.



THE



THE SECOND DISCOVRSE, CONTAINING CERTAINE PROPERTIES AND vertues of Springs, Riuers, and Lakes: with some opinions touching Terestrial Paradise; and the foure Riuers that issue out *from thence: withall in what parts of the world our Christian be-* leefe is professed.

Interlocutores.

LVDOVICO, BERNARDO, ANTHONIO.

LVD. WHat think you Signior *Bernardo*, had I not reason in commending *Anthonio*, to be a man most accomplished in letters and ciuilitie, and of a most sweete and pleasing conuersation?

BER. Truely I little thought him to be so sufficient in discourse, as I perceiued yesterday that he is: of which seeing I now begin to taste the sweetenesse, I should be exceedingly glad, that it were our happe according to promise, to meete together to day; for our time cannot, in my opinion, be better employed then in his company, who vnlesse I be deceiued, goeth farre beyond a great many, which presume themselues to be great and learned Clerkes.

LVD. Beleeue me in this one thing which I will tell you, it is seldome or neuer seene a foole to be curious, (folly and vertuous curiositie being two things directly repugnant and contrary) for wise men procure alwaies to extend their know-

ledge further, esteeming that which they already know and vnderstand to be little or nothing: but fooles, whose vnderstanding reacheth not to think that there is any further knowledge to bee had, then that which they vnderstand and comprehend, within the grosse compasse of their owne barren capacity, imagine that al wisdome and knowledge maketh there an end; so that bounding there their definitiue conclusion, they argue and dispute, without willing yeelde to any thing more, then that whereto the dulnesse of their sence reacheth: whereas the wise man for much that he knoweth, thinketh alwaies that there is another that knoweth more, and neuer wedding himselfe to his owne fancy, nor trusting his owne opinion and iudgement, remitteth himselfe alwaies to those of more vnderstanding: and this is the cause, wherefore they erre so seldome, whereas the other blockish dull heads neuer iudge a right in any thing: because trusting opiniatiuely to their owne wit, they neuer perswade themselues that they are deceiued, whereby they remaine continually in error.

BER. This which you haue said is so true, that I must needs yeeld thereunto, vnlesse I would shew my selfe as ignorant and wilfull, as those which you speake of, but *Lupus est in fabula*: for if I be not deceiued, yonder commeth Signior *Anthonio.* I should be glad that he came vnaccombred with other matters, to the end we might haue his conuersation a while, as yesterday we had.

LVD. Though it were with deare price to be bought, we should not permit the contrary.

ANT. A better encounter then this I could not haue wished, in meeting you both together, for being three, I feared that we should not haue all met so conueniently.

LVD. Neyther are we lesse glad of our good hap in meeting you in this place, hoping that it shall please you to fauour vs in prosecuting that good conuersation, with the which you left vs yesterday so engaged.

ANT. You shall finde me readie, wherein it shall please you to command me.

BER. Let vs then if you thinke good, walke a while amongst these Vines, the fragrant greenenesse and spreading of

whose

whose pleasant branches, yeeld an ayre, nothing inferiour in freshnesse to that which yesterday refreshed vs by the Riuers side, and a little beyond is a delicate Fountaine, where being wearied with walking, we may rest and repose our selues, it is enuironed round about with greene trees, whose shadow will serue to defend vs from the scorching of the Sunne, which also now beginneth to decline.

ANT. Let vs goe whither it shall please you; for in truth such is the sweete and delectable freshnesse and verdure of these fields, that it reuiueth a man that beholdeth them, and it may serue for a motiue, to lift vp our mindes, and to be thankfull vnto God, which hath for our vse created them.

BER. If our care were as great to consider of this, as his is to blesse vs with his benefits, we should without ceasing praise his Name, and be continually busied in the contemplation of his glorious workes; but see heere the Fountaine and place most commodious for vs to repose in.

LVD. Wel, let vs then sit down together, for this very Fountaine will yeeld vs sufficient matter of admiration, whose water we see spring out so perfectly pure and cleare, that it runneth as it were cheerefully smiling amongst the peble stones, the which (parting with his course the sands) it leaueth bare and naked, procuring with his christaline freshnesse thirst to the beholders, and inuiting them as it were to drinke.

ANT. God hath giuen to many things different force and qualitie, so that few or none are without their particuler vertues, if wee were able to attaine to the knowledge of them, but chiefely hath he enriched the water, (ouer and aboue the generall vertue, as being one of the foure Elements, concurring in the generation of all things created) with sundry proper and particuler gifts, vertues, and operations, the diuersities of which, by experience wee finde in Riuers, Springs, Fountaines, Ponds, Lakes, and Flouds: the cause whereof is, (though the water be all one, and proceed wholly from one beginning and originall) that the Sea passing thorow the veines and concauities of the earth, taketh and participateth the vertue, nature, and propertie of the same earth and minerals, through which it passeth, whereof it commeth, that some

The cause of the diuersity of the taste and properties of waters.

Springs are hote, some cold, some bitter, some sweete, some salt and brackish, and others of so many different tastes and properties, that it is vnpossible to reckon them. There are many Authors which write of their different vertues and conditions, some of the which are recited by *Pedro Mexias*, in a chapter of his booke entituled, The Forrest of Collections, which (seeing you shall there finde at large, when it shall please you to peruse him) I will spend no time in rehearsing.

LVD. You say he collected some, wherby I imagine there are other some by him vnremembred, of which you should do vs great fauour to giue vs notice and vnderstanding.

ANT. I am perswaded that he left them out, not for want of remembrance or knowledge of them, but onely that hee wrote those, which he accounted the principallest, and of greatest wonder. For what greater or more incredible strangenesse may there bee, then that of the Fountaine of *Epirus*, in the which putting a Torch or a candle lighted, it quencheth and extingusheth the flame thereof, and putting it in dead, it kindleth and enflameth the same: and that which he writeth of other Riuers and Lakes, which burned the hands of those that had falsely sworne being put into them, and others that filled them full of Leprosie; and of the Fountaine *Elusidis*, which in sounding a Flute or other musicall instrument, beginneth to swell and bubble vp in such quantitie, as though it would flow ouer, the which in ceasing the sound, appeaseth it selfe againe, and sinketh and setleth it selfe into a quiet estate as it was before. There are so many like vnto these written and reported, that to goe about to rehearse them al would bee an endlesse worke. I will onely therefore recite some of them recited by *Pliny*, in his second booke and the hundred and third chapter, & some other mentioned by other Authors of great authority, grauity and credite, which I imagine you haue not heard, neither are they in the collections of the beforesaid Author remembred. First therefore to beginne, how strange and miraculous is that of *Iacobs Well* in Sichar, where *Sychen* the sonne of *Emor* died by signes and tokens of which, the inhabitants know in what sort the Riuer *Nilus* shall ouerflow that ensuing yeere (for it hapneth yeerely once) at which time

The Fountain of Epirus.

The Fountain Eleusidis.

Iacobs Well in Sichar.

time they faile not with all diligence to obserue the tokens thereof, especially how high the water riseth, whereby they assuredly know in what sort the *Nile* shall rise, and how farre hee shall ouerflow that yeere: by which obseruation, they know if the yeere shall be scarse and barren, or plentiful and abundant, according to which they make their prouisions, fetching from other parts things necessary for their sustenance, if there be any apparance of dearth. Of the Lake which *Pedro Mexias* saith is in Ethiopia, in the which those that bathe themselues, come forth as it were annointed and besmeared with Oyle: *Pomponius Mela* and *Solinus* maketh mention, whom hee alledgeth for Authors, saying that the water thereof is so subtile, delicate and pure, that a feather falling therein, goeth straight without any let downe into the bottome, which is no small cause to wonder at, that being in shew greasie and full of grossenesse, the effect thereof should bee so aboue reason contrary. The selfe same propertie writeth *Gaudencius Merula*, of a Lake which is in India, called *Silias*, into the which, casting the lighest thing that may be, it sinketh presently to the bottome. The which, according to the Philosophers opinion, proceedeth of the great purity and thinnesse, which is very neere to be conuerted into ayre. There are also in a Valley of Iury (as writeth *Iosephus* in his booke of the Captiuity of the Iewes, alledged by *Nicholaus Leonicus*, neere a place called Macherunte, a great number of Springs, of the which some are sweet and of a most pleasing taste, and others vnsauoury and bitter in extremitie, being all wreathed, and as it were mingled one with another. Not farre from thence there is a Caue, into the which there issue out of a Rock two fountaines, so neere together, that they seeme to be both but one, and yet are in their effects most different and contrary, for the one is extreame colde, and the other hote, so that betweene them both they make there a Lake of most singuler temprature, healing those that bathe themselues therein, of diuers infirmities. And seeing it commeth to passe to count the wonderfull things of this valley, though we digresse a little from the order of our discourse, concerning the property of waters, I wil tel you what the same Author writeth of the property of an herbe which there is found, called *Baharas*, ta-

The Lake Silias.

Sūdry Springs of different natures, in a Valley of Iury, neere Macherunte.

The moſt ſtrange nature and property of the herbe Baharas.

king his name of that part of the Valley which it groweth. It hath the colour of a bright and ſhining flame, by the gliſtering diſcouered farre of by night, but the neerer you approch vnto it, the more it loſeth of his brightneſſe, which when you come to take it, vaniſheth, leauing deluded and deceiued the hands of thoſe that ſeeke it. Neither can it be found, vnleſſe you firſt caſt vpon it the vrine of a woman that hath her flowers, being corrupted and powred downe all at once vpon it, which being done, it diſcouereth it ſelfe preſently to the view of thoſe that ſeeke it, who die at the very inſtant, vnleſſe they haue a peece of the roote of the ſame herbe gathered before, bound to their arme, hauing which, they remaine ſecure, and may gather it without any perill or danger.

But they haue alſo another manner of gathering the ſame, which they hold for the ſurer, which is thus. He that goeth in ſearch thereof, finding it, pareth the ground cloſe round about away, and bringing with him a dog, bindeth him with a cord faſt to the root thereof, at whoſe departure the dog ſtriuing to follow him, pulleth it vp by the root, falling preſently downe dead in the place, by his death giuing ſecurity to his maſter to take vp the root without any danger at all, and to cary it away, and to apply it to ſuch vſe as pleaſeth him. The vertue thereof is ſo great, that it healeth men poſſeſſed of diuels: beſides, many and diuers other infirmities, for which it is a remedy moſt excellent. So that ſome will ſay, that the vertue of this herbe was not vnknowne to *Salomon*, by the excellencie and force whereof, hee expelled euill ſpirits, and cured infinite diſeaſes, which was an occaſion to make his wiſdome be held in greater admiration: and that others learned this of him, after his death working therewith many meruailous and admirable things, exceeding the rules of Nature, but this is Apocryphus, and not written by any Author of credite.

The vertue thereof.

LV. God ordained not this herbe with ſuch difficulty to be found and gathered, without enduing it alſo with ſome eſpeciall and particuler vertue, which, as ſaith *Hermes*, he hath in ſuch ſort imparted to herbes, plants and ſtones, that if wee had the knowledge and vſe of them, wee ſhould ſo cure all infirmities and diſeaſes, that we ſhould ſeeme in a maner to be immortall.

ANT.

AN. Beleeue me, the vertues of the waters are no lesse then theirs: for as the herbes suck and draw their propertie and vertue out of the earth, which nourisheth and produceth them, yeelding moisture and sustenance to their roots: so likewise the water draweth to it selfe, the property of the earth and minerals thorow which it passeth, participating with them, of their vertues; which being so deep in earth, are from vs hidden and vnknowne. But I know not whether the vertue of a Spring which *Aristotle* writeth to be in Sycilia in the Countrey of the Palisciens, proceed of this cause, for the mystery which it containeth is far greater, and so saith *Nicholaus Leonicus*, that it is a thing very hardly credible: for he affirmeth the property thereof to be such, that who so taketh a solemne oath, and the same oath be written in Tables, and cast with certaine solemnities into the Fountaine: If the oath contained therein be true, the Tables remaine floating aloft vpon the water, but if it be false, they sinke incontinently downe to the bottom: And he which tooke the same, is burned presently in the place, and conuerted into ashes, not without damage many times of those that were present: They called this the holy Fountaine, and appointed the charge and custody thereof to Priests, which suffered no man to sweare, vnlesse that hee first put in sureties, that hee would content himselfe to passe by this triall. A Spring in Sicilia most admirable.

LVD. I rather thinke that *Aristotle* and those that wrote hereof were deceiued, then otherwise, because we heare not at this present, that there is any such Fountaine knowne in Sicilia: and if there had been in times past any of such force and vertue, the memory thereof would be farre more rife and famous then it is.

BER. Let vs neuer trouble our selues with the triall hereof, for in this sort we may say the like, of all those others which we haue not seene.

ANT. The selfe same *Nicolaus Leonicus*, writeth of another Fountaine, in the Countrey of the Elyans, neere to the Riuer Citheros, into the which, all the water that ranne there out, degorged. There stood by this fountaine a sacred house, the which they constantly affirme to haue beene the habitation of foure Nimphes, *Caliphera, Sinalasis, Pegaa*, and *Iasis*. All manner A Fountain in the Countrey of the Elyans.

of diseased persons that bathed themselues in this Fountaine, came there out whole & sound. The like is writen of two other Riuers, the one in Italy called *Alteno*, and the other called *Alfeno*, in Arcadia: but no lesse wonder then all the before rehearsed is, that which is written of the Lake in Scithia, in the Country of the Dyarbes, neere to the City Teos, the which besides the meruailous plenty of fish in which it aboundeth, hath a property most admirable: for in calme and warme weather, there appeareth aboue the water great aboundance of a kinde of liquor like vnto oyle, which the inhabitants, in Boats made for the same purpose, skim off from the water, and apply the same to their vses; finding it to be as good and profitable, as though it were very oyle indeed. There is likewise in the Prouince of Lycia, neere a City called Pataras, a Fountaine, the water that floweth from which, looketh as though it were mingled with bloud: The cause whereof, as the Country-men say, is through one *Telephus*, who washing therein his wounds, it hath euer since retained the colour of bloud: But the likeliest is, that it passeth thorow some veine of red clay or coloured earth, with the which mixing it selfe, it commeth foorth stained with that colour: the Author hereof is *Nicolaus Leonicus*. And *Athenæus Naucratites* saith, that in an Iland of the Cyclades, called *Tenæus*, there is a Fountaine whose water will agree by no meanes to be mingled with wine, alwaies, howsoeuer it be mingled, or powred with wine into any vessel, it remaineth by it selfe apart, so that it is to bee taken vp as pure and vnmedled, as when it was powred forth, yea, though all possible diligence were vsed to ioyne and mingle them.

The Fountain Alteno and Alfeno.

A Lake in Scithia.

A Fountaine in Lycia.

Water of the Fountaine Tenæus, that will by no meanes be mingled with wine.

LVD. There be a great many that would be glad, that all water were of this condition, by no meanes brooking the mixture thereof with wine, as a thing that keepes them sometimes sober against their wils.

ANT. You say truth, but leauing them with their fault, which is none of the least, but one of the greatest and foulest that may be, in any man pretending to beare honor or reputation, I say there is in the Iland of Cuba, according to the relation of many which haue seene the same, a fountain which powreth forth a thick liquor, like vnto Tarre, which is of such force,

A Fountaine in the Iland of Cuba.

that

that they cauke and pitch their ſhips withall, in ſuch ſort that they remaine as firme and dight, againſt the entry of water, as though they were trimmed with the beſt ſort of Pitch that we doe here vſe in theſe parts.

BER. I haue heard ſay, that there is in the ſame Iland a great Valley, the ſtones that are found in which are all ſo round, as if they had by Art euery one beene faſhioned in the ſame forme.

Stones in a Valley of the ſame Iland all round.

LV. Perchance Nature hath ſo framed them for ſome effect, of the which we are ignorant: ſeeing that few or none of her workes are without ſome ſecret myſterie, and as well may theſe ſtones ſerue to ſome vſe, as the liquor of that Fountaine: but let vs herewith not trouble Signior *Anthonio* from proſecuting his diſcourſe.

AN. *Solinus* diſcourſing of the Iland of Cerdonia, ſaith, that it containeth many wholſome waters and Springs, and amongſt the reſt, one whoſe water healeth all infirmity of the eyes, and withall ſerueth for a diſcouery of theeues: for whoſoeuer by oath denieth the theft which he hath committed, in waſhing himſelfe with that water, loſeth incontinent his ſight; & if ſo be that his oath be true, his eye-ſight is thereby quickned and made more ſharpe and liuely: but whoſoeuer obſtinately perſiſteth in denying his fault, remaineth blind for euer. But of this Fountaine there is now no notice at all, for I haue beene long reſident in that Iland, during which time, I neuer heard any ſuch matter. Many the like vnto theſe are written of by diuers Authors, the which for their vncertainty, I will not weary my ſelfe in rehearſing: onely I will tell you of a Lake, which is in the Spaniſh Iland called S. *Domingo*, in a mountaine very high and vninhabited. The Spaniards hauing conquered that Country, found round about this mountaine no habitation of people, through the cauſe of a hideous noiſe, which was therein continually heard, amazing and making deafe the hearers thereof, the hidden cauſe and ſecret myſterie whereof, no man being able to comprehend, three Spaniards reſolutely deliberated to goe vp into the height thereof, and to diſcouer if it were poſſible the occaſion whence this continuall roaring proceeded: ſo that prouiding themſelues of all things neceſſarie,

A ſtrange Fountaine in the Iland of Cerdonia.

A Lake on the top of a mountaine in the Ile of S. Domingo.

rie, for the difficuly and ragged sharpnesse of the way, being full of craggy rockes and shrubby trees and bushes, stopping their eares fast & close with pelets of wax, and taking some few victuals with them, put themselues onward in their enterprise, not without exceeding wearines & trauell, insomuch that the one fainting by the way, was forced to bide behind. The other two with cheerefull labour & vertuous alacrity, ouercomming all difficulties, came at last with much ado vnto the top of the mountain, where they found a great Plaine without any trees, & in the midst a lake, the water of which was obscure & black as ink, boiling & bubling vp, as though all the fire in the world had bin flaming vnder it, making a noise so terrible and thundring, that though they had stopped their eares with all possible care & diligence: yet the intollerable roring noise thereof, wrought such a humming & giddines in their heads, that they were constrained with all possible hast to returne, without bringing any certain relation then this which you haue heard.

BER. Such a matter as this cannot be without great mysterie, for put case that there were vnderneath some Mine of Sulphur or brimstone, sufficient through the heat of the fierie matter therein to make the water seeth vp and boile, yet could not the same cause a noise so tempestuous and horrible, as you said the same is; and besides, me thinks this continuall boyling should in time consume the water, and so the Lake by consequence become dry.

LVD. Perchance there may be some Spring or Fountaine there neere, which feedeth the Lake with as much water as the fire consumeth, by which meanes it can neuer be voyde or emptie.

AN. Let vs leaue these secrets of Nature to him onely which hath made them, for though wee through some causes represented in our vnderstanding, would seeke to yeeld reasons thereof: yet when we thinke to hit the white, wee shall finde our selues farre wide: returning therefore to our former matter of Springs and Waters, me thinks it were not reason, that speaking of things so farre off, we should ouer-slip these which we haue here at home in our owne Country, hauing in this our Spaine two Fountaines, whose effects are not a little

Two Fountaines in Spain of strange effect.

to

to be admired at, the one of which is in a Caue called *de la India*, by the Bridge of Talayuelas, neere the Castle of Garcimunios, which though I my selfe haue not seene, yet I haue bin thereof so certified, that I assuredly know it to be true: It yeeldeth a water which in falling congealeth, and becommeth hard, in manner of a stone; which hardnesse it alwayes after retayneth without dissoluing, in such sort, that they apply it to their buildings.

BER. It were neede of great Philosophy to know the misterie of this, that water should in such sort harden, that it should neuer afterwards dissolue: the contrary reason whereof we see in great heapes of Ice, which how hard so euer they be, yet change of weather maketh them to dissolue and melt.

LV. This is because the heat vndoeth that which is done by the colde, as in snow, haile, and ice; which seeing it worketh not the like effect in these stones, wee may thereby gather that, not the colde, but some other secret to vs hidden, and vnknowne, as the cause of this obduration and hardnes. I haue heard with great credite affirmed, that there is also neere the towne called *Villa Nueua del obyspo*, a Fountaine, in which during sixe moneths of the yeare, from such time as the sunne entreth into the signe of *Libra*, which beginneth about the midst of September, called the Equinoctiall of the Autumne, till the middest of March, there is no one drop of water, and all the other halfe yeare, there runneth a most cleare and aboundant streame: and this is euery yeare ordinary. Of this Fountaine maketh mention also *Lucius Marineus Siculus*. *Simforianus Campegius* writeth of another in Sauoy, which breedeth by miraculous operation stones of exceeding vertue.

A Fountaine in Sauoy, breeding stones of great vertue.

BER. If this be true, then am I deceiued, for I neuer thought that stones could be bred, but that they were as the bones of the earth, alwaies of one bignesse, neither decreasing nor increasing; for otherwise, if stones should grow, in time they would come to be of such quantity and greatnesse, that they would be in diuers parts very combersome.

AN. And doubt you of this? Assure your selfe that stones waxe and diminish according to the qualitie of which they are, the place where they are, and the property, nature & con-

dition of the earth where they are found. Though those which we here call peble stones, remaine alwayes in one greatnesse, or else grow so little and so slowly, that it can in many yeeres hardly be perceiued, yet all those stones which are any thing sandie, contracting and drawing the earth about them, conuert the same into their owne nature, hardning it in such sort, that in short space a little stone becommeth to be exceeding great, yea and in such sort, that sometimes wee see things of different nature and kinde, enclosed and shut vp within them, still retayning their owne substance and essence, which if you desire better to vnderstand, behold but the stone in the Earle *Don Alonsos* garden, which he hath caused to be placed there, as a thing meruailous to be viewed of all men, which though it be hard and sound, hath in the midst thereof a great bone, seeming to be the shin-bone of some beast, which the same stone embraced by all likelihood lying neere it on the ground, and continually growing, came at last to compasse it round about, which being afterwards carued by a Mason, was found lying in the very bosome and midst thereof, and that this should be a very perfect bone, there is no doubt to be made thereof, for I my selfe haue made most sufficient proofe and tryall of the same.

A strange stone in the Earle of Beneuenta *his* Garden.

B E R. I haue also viewed it very narrowly, and am of your opinion.

A N. Turning to our discourse of Fountaines, I am perswaded that there are many of rare and great vertues, vtterly to vs vnknowne, and sometimes it hapneth, that the vertue of the water, worketh through the ayde of some other thing, ioyntly together, matters very admirable, as that which *Alexander* writeth in his Booke *De diebus genialibus*, that in those parts of England which bend toward the West, when any shippes are broken, and the ribbes or planches of them remaine a while in the water, that with the continuall moystnesse, they engender and bring forth certaine Puscles like Mushromps, which within few dayes seeme to be aliue & to haue motion: and by little and little grow and gather feathers. That part wherwith they are fast to the rotten timber, is like vnto a water fowles bill, which cōming loose of it self, this miraculous fowle beginneth

These Fowles are in English called Barnakles.

beginneth to heaue it selfe vp, and by little and little in short space of time to flye and mount into the ayre. Pope *Pius*, whose name was *Æneas Siluius*, rehearseth this in another sort, saying that in Scotland, vpon the bankes of a Riuer, there grow certaine trees, whose leaues falling into the water and putrifying, ingender in them a certaine worme, which by little and little becommeth great and feathered, and at last lifteth vp the wings and flyeth into the ayre. *Cassaneus* in his Catalogne of the glory of the World, in the twelfth part repeateth this otherwise, In times past, saith hee, there grew in England vpon a Riuers side a strange and wonderfull Tree, that brought forth a fruite like vnto Duckes, the which being ripe and falling off, those which fell on the Land side rotted and perished, but those which fell into the water receiued presently life, recouering feathers and wings, and in short space became able to flye. Others write that there were many of these Trees, and so by consequent many such Fowles in great number. But whether there bee any such now or no, I know not. Besides these Authors, I remember that I read in an Epitaphe, which is written in the Mappe of the World, printed by a Venetian called *Andreas Valuasor*, that one *Andrew Rosse*, Citizen of the same Towne, had at that present two of these Fowles, about the bignesse of two little Duckes, the which were brought him out of Spaine, but I thinke there was an errour in the writing, and that hee should haue written England or Scotland: for a thing so miraculous as this is, could not in Spaine be obscure and vnknowne.

The Author is herein deceiued, for these are two seueral stories, and both very true.

BER. Truely, as you say, this may be well termed miraculous, but me thinkes this disagreement of opinions, maketh the matter seeme doubtfull.

LVD. There is no mortall sinne neither in beleeuing nor vnbeleeuing it: but *Nicolaus Leonicus* affirmeth another thing as strange as this, that in the Citie of Ambrosia, situated at the foote of the Hill Parnassus, there should bee a Tree called *Ys*, and by another name *Cocus*, whose leaues are like those of the Ducke, and the fruite about the bignesse of a Pease, the which if it be not gathered in season, engendreth a little flye like vnto a maget at the beginning, which afterward commeth to haue

The strange fruite of a tree in the Citie of Ambrosia.

wings

wings and flyeth away, leauing the fruite hanging on the tree and withered vp: which some let perish of purpose, because the blood of those flyes is singularly excellent to die silke withall.

A strange tree mentioned in Pigafetas relation to the Pope.

AN. Of no lesse admiration are those trees of which *Pigafeta* in his relation to the Pope maketh mention, whose leaues falling downe, presently moue and goe, as it were vpon two points, which they haue on the one side like feete, seeming to haue life: he affirmeth to haue seene this himselfe. Therefore whatsoeuer is said and affirmed by graue Authors, wee ought to beleeue that it may be, for though some haue a fault in ouer-reaching, yet others will not register any thing but that which is true. Turning therefore to our purpose of waters, let vs not in silence passe ouer the greatnesse of such Riuers as haue beene in our times discouered: for till now *Nylus*, *Ganges*, *Danubius*, and *Beristhenes* haue beene accounted great, but at this present, the greatest that is in all Asia, Affricke, or Europe, is but a little streame in comparison of those, which by Nauigation are newly found out in the West Indies, scarcely to be beleeued, were they not sufficiently authorized by the infinite number of so many witnesses: As for example, the Riuer of Orellana, so called by the name of him that first discouered it, is so great, that it beareth fifty leagues of breadth at the mouth where it entereth into the Sea, and through the extreame fury with which it forcibly passeth, it pierceth in such sort through the waues of the salt water, that the Saylers call that Coast the Sweet water Sea. The Riuer *De la plata*, now inhabited by our Spaniards, there as the Sea receiueth it, containeth fiue and twenty leagues in breadth, and the Riuers of Maranion fifteene. There are also many others, of infinite largenesse, whereby we may coniecture, that there is a greater quantity of land then that which is already discouered, for it is not possible that such mighty Riuers should rise out of any Spring, but that many other Riuers should fall into them, and that out of diuers Regions, but let vs leaue this till we meete another time, when we shall haue more leysure.

Certaine Riuers of incredible greatnes, found out in the West Indyes.

BER. First I pray you tell vs, what is your opinion concerning the source and rising of Riuers, both these and the rest,

and

and whence their spring issue and proceede, for I haue heard herein diuers contrary opinions, which cause me to be doubtfull, and I would be glad to be resolued.

A N. The opinion of *Aristotle* and others that imitate him, is, that the Riuers are ingendred in the hollow and hidden parts of the earth, where the ayre, through the great moysture and coldnesse conuerteth it selfe into water, the which running along the veynes of the earth, commeth at last to the height therof, where not being fully perfected, it taketh thicknesse and issueth out, discouering it selfe as well in great Riuers as in little streames and Fordes such as we see. *Anaximander* and many other Philosophers with him affirmed, that the earth hath within it selfe and in the midst thereof a belly full of water, out of which breake forth all these Fountaines, Riuers, and Springs: but the surer opinion, and the truth indeed is, that all Riuers, streames, and Fountaines, and Lakes that come of flowing waters, issue and proceed out of the Sea, as saith *Ecclesiastes* in the first Chapter by these words. All Riuers enter into the Sea, and the Sea for all that encreaseth not, and the Riuers returne to the same place out of which they issued, and begin to runne anew.

Aristotles opinion of the source of Riuers.

The opinion of Anaximander and his followers.

The surest opinion confirmed by Scripture.

B E R. You haue giuen vs very good satisfaction in this matter of which we doubted, onely one thing remaineth, in which I beseech you to resolue vs concerning the foure Riuers that issue out of earthly Paradise, for in all that I haue seene or read, I haue onely found the names of *Tygris* and *Euphrates*, as for *Gion* and *Fison*, I heare them not named in the world. Besides, I should take it that these Riuers must needes be of great vertue, seeing their source, Spring, and originall commeth out of Paradise.

A N. I would not willingly that you should engulfe either your selfe or me in a matter so profound and deepe, entring once into the which, I know not how we should get out, for of such difficulty is this point which you haue touched, that he had neede of great vnderstanding and learning that should therein well resolue you, which both are in mee wanting, neither being so great a Diuine, or so well seene in the holy Scriptures, that I can satisfie you without bringing you into many

many doubts, whereas you haue now onely one. For to discourse of these Riuers, of force wee must first declare that which may be said of Paradise, of which when I set my selfe to consider, my vnderstanding is in it selfe confounded, for the disagreeing contrariety of Authors which haue written hereof, is such that I know I should wearie you with hearing them.

LV. I know not how wee may spend the time better, then in searching and debating a matter so pleasant and delectable, though it were to no other end, then to moue vs to seeke and aspire vnto that heauenly Paradise, which this terestriall representeth vnto vs.

AN. Well then, seeing it so pleaseth you, I will recite the opinions of such as vnderstand it better than I doe, and you may thereof iudge, that which seemeth most agreeing to our Catholique faith and to reason, and I will with the greatest breuitie I may, make you pertaker of that which I remember.

Many Diuines, especially those which haue written vpon Genesis, haue discoursed vpon this matter of earthly Paradise: amongst whose opinions, though there be some diuersitie, yet they shoote all at one marke, though in the meane time it be some confusion to those which curiously procure to sift out the truth thereof: But seeing their opinions are all Christian-like and of good zeale, I account it no error in following either of them. But leauing a while the Christians and Diuines, let vs first see what was the old Philosophers opinion, though it were at blinde-fold, concerning Paradise: and the place on earth, where they thought it to be. If wee take this name of Paradise generally, it signifieth a place of delight, and so saith S. *Hierome* in his Translation, that *Heden* in the Hebrew Text signifieth delight, according to the threescore and tenne Interpreters, which hauing said that God planted Paradise in the place of *Heden*, turne presently to declare the same, calling it a Garden of delight: and of these delightfull places there are many in the world for their exceeding beautie and pleasantnesse called by this name, and so *Casaneus* alleadging *Philippus Bergamensis*, the one very late, the other not very ancient, saith, that there is one in the Orient towards the side of *Zephirus*,

What the word of Paradise generally taken signifieth.

The Philosophers opinions concerning Paradise.

phirus, (and this he thinketh to be the ſame of which we now ſpeake) another in the Equinoctiall betweene the windes *Eurus* and *Euronotus*; the third betweene the Tropick of *Cancer*, and the circle of the South pole; a fourth in the Orient on the other ſide of the Equinoctiall, where the Sunne ſcorcheth with ſo vehement heate: a fifth at the Southerne pole, of which he ſaith, that *Solinus* alſo maketh mention, and as I take it, it is in his diſcourſe of thoſe that dwell on the other ſide of the *Hyperbores*. The ſixth hee placeth in the Occident, and withall he alleadgeth, that the Senate of Rome had made a Decree, that none ſhould be choſen high Pontiffe, vnleſſe he were in the Garden of delights in the Prouince of Italy: But me ſeemeth that *Caſaneus* and *Philippus* reckoning vp ſuch places as theſe are, and calling them Paradiſes, and taking the word ſo largely, might haue found a great many more. For *Salomon* alſo ſaith: hee maketh Gardens and Paradiſes, and planteth in them fruitfull trees. And *Procopius* writeth of a Paradiſe in a certaine part of Affrica, whoſe words are theſe: There was, ſaith he, builded a royall Pallace, by a King of the Vandales, in the moſt delightfull Paradiſe of all thoſe that euer I haue ſeene, for there were many delicious Fountaines, of which it was bedewed and watered: and the Woods round about were continually moſt fragrant, greene, and flouriſhing. Theſe Paradiſes are vnderſtoode, as I haue ſaid, to be all the pureſt and pleaſanteſt places of the earth, refreſhed with ſweet gales and temperate wholeſom ayres, though perchance alſo ſuch as haue written of them, haue added ſomewhat to the truth: and as for thoſe of which *Philip* of Bergamo ſpeaketh, they are deſcribed in places ſo farre diſtant for vs, that it is almoſt vnpoſſible to know the truth. The Gentiles likewiſe according to their fals, ſects, and opinions, fained the Eliſian fields to bee Paradiſe; whether they imagined the ſoules of thoſe that liued well, to bee tranſported after their death. Which ſome dreamed to be in the Prouince of *Andaluzia*, in this our Spaine, becauſe it is a plat moſt pleaſant & delectable. Others held opinion, that they were not any where elſe then in an Iland called *Phrodiſia*, conſecrated to *Venus*, neere vnto Thule, which was the moſt delicious and comfortable place

Where the Gentiles ſuppoſed the Eliſian fields to be.

Thule is thought to be the ſame which is now called Iſeland.

that might be found in the whole world, which sodainly sinking into the Sea vanished and was seene no more. But the commonest opinion was, that the Elisian fields were those, which we now call the fortunate Ilands, the enhabitants of which are said to liue so long, that they are held to be as it were immortall. *Plato* in his fourth booke called *Phedon*, writeth, that there is a place on the earth so high aboue the clouds, that they cannot raine vpon the same; neither though it be neere the region of the fire, feeleth it any immoderate heat: but that there is alwaies a temperature of aire most pure and perfect, in such sort, that many are of opinion, that all things grow there, in greater fertility and abundance, then in any other part of the earth: and that the men are of purer complexion and longer life then we, whose bodies are such, that many think them to be formed the greater part of fire and ayre: as for water and earth they participate thereof very little, neither feede they of such fruits and victuals as we doe here, but differ far from vs in customes, and alwaies enioy a perfect freshnesse of youth. These words rehearseth *Calius Rodiginus*, which were, saith he, of a man that went serching out the certaine knowledge of our faith & who was not far off from being a Christian, if there had bin any man to haue instructed him, wherein he was found to say so of him, I know not, for *Plato* spake and wrote many other things, wherein he deserued the name of Diuine, and out of which greater argument may be taken, then out of these words to judge as he doth of him. That agreeth very well with this of *Plato*, which *Lactantius Firmianus* writeth in verse, in a little Treatise of the Phænix, discoursing of that Country, whether after she hath burned her selfe in Arabia, and turned to reuiue againe of a worme engendred in her owne ashes, shee taketh her flight, to passe her life, till such time as of necessity, she must returne to renue her selfe againe: His very words are these. There is, saith he, in the farthest part of the East, a blessed place, where the high gate of the eternall pole is open, it is neither annoyed with the heat of the Sun, nor the cold of the Winter, but there whence the Sunne sendeth and discouereth to vs the day, there are neither high mountaines nor low valleyes: the fields are all flat in a great and pleasant Plaine, which notwithstanding

Plato.

The Phænix renueth of her owne ashes.

standing

standing the euen leuell thereof, is ten fadomes higher then the highest mountaine of ours. There is a flourishing wood adorned with many beautifull trees, whose branches and leaues enioy perpetuall greenes, and at such time as through the ill guiding of the chariot and horses of the Sunne by *Phaeton*, the whole world burned, this place was vntouched of the flame, and when Deucalions flood ouerwhelmed the whole world, this remained free, for the waters were not able to ouercome the height thereof. There is neither languishing disease painefull old age, nor consuming death. No feare, no griefe, no coueting of riches, no battailing, no raging desire of death or vengeance bereaueth their repose. Sorrowfull teares, cruell necessities, and carefull thoughts, haue there no harbour. No frozen dewe toucheth their earth, no misty cloud couereth their fields: neither doe the heauens poure into them any troubled waters, only in the midst thereof they haue a fountaine, which they call *Viba*, cleare, pure, and aboundant of sweet waters, which once a moneth moystneth the whole wood. The trees therein are of a meruailous height, and hang alwaies full of fruit: in this delicious Paradise liueth the Phænix, the onely one bird of that kinde in the world, &c. Lactar mianus course radise.

B E R. *Lactantius* praiseth this Country very largely, neither agreeth his opinion ill with *Platos*: But hee speaketh here like a Philosopher, and not like a Christian, though perchance if he had beene asked his opinion like a Christian, in what part of the world hee thought terrestriall Paradise to be; he would haue described it in like sort. But leauing these Philosophers Paradises, seeming rather to be fictions, then worthy of credit: tell vs I pray you what the Doctors and Diuines say hereunto, whose diligence, study and care hath beene greater in procuring to vnderstand and write the verity thereof.

A N. I will in few words tell you what some of them, and those of the greatest authoritie haue written on this matter. S. *Iohn Damascene*, in his second book and 2. chapter, saith these words: God being to make Man to his owne image and likenesse, and to appoint him as King & Ruler of the whole earth, and all therein contained; ordained him a sumptuous & royall being place, in the which he might leade a blessed, happy, and S. Iohn Damascenes opinion of Paradise.

glorious life, and this is that diuine *Paradise*, planted by his owne omnipotent hands in *Heden*, a place of all pleasure and delight, (for *Heden* signifieth a delightfull place) and he placed him in the Orient, in the highest and most magnificent place of all the earth, where there is a perfect temperature, a pure and a delicate ayre, and the plants continually greene and fragrant; it is alwayes replenished with sweet and odoriferous sauours, a light most cleare, and a beauty aboue mans vnderstanding: a place truly only fit to be inhabited of him, that was created to the image and likenesse of God himselfe.

LV. S. *Iohn* differeth not much in the situation and qualities hereof from the opinion of the others before alleadged, but passe on I pray you with your discourse.

Venerable Bedes opinion.

ANT. Well, be then attentiue a while. Venerable *Bede* handling this matter, saith: Earthly *Paradise* is a place most delightful, beautified with a great abundance of fruitfull trees, and refreshed with a goodly fountaine. The situation thereof is in the Orientall parts, the ground of which is so high, that the water of the flood could not ouer-reach the same: and this opinion holdeth *Strabo* the Theologian, affirming that the height of the earth where *Paradise* is, reacheth to the circle of the Moone, through which cause it was not damnified by the flood, the waters of which could not rise to the height thereof.

Strabo the Theologians opinion.

Those which follow this opinion, might better conforme themselues with *Origen*, who iudgeth, that all this which is written of *Paradise*, must be taken allegorically, and that it is not situate on the earth, but in the third heauen, whether S. *Paul* was lifted in Spirit; but leauing him, because he is alone in his opinion, without hauing any that followeth him, let vs returne to our alleadged Authors, against whom S. *Thomas* and *Scotus* argue, saying, that *Paradise* can by no meanes reach vnto the circle of the Moone, because the Region of the fire being in the midst, the earth cã by no means passe through the same without being burnt & destroyed. Besides this, there are many other reasons sufficient to refute this opinion, for so should those riuers which come frõ *Paradise*, passe through the region of the fire, which, the contrariety of the two Elements being considered, is absurd: and besides, if this ground were so

Origines opinion.

These opinions refuted by S. Thomas and Scotus.

so high, it could not chuse but be seene a farre off from many parts of the world as well by sea as by land: and by this means also, there should be a place in the world, by the which it seemes a man might goe vp into heauen, so that this opinion is grounded vpon small reason, and easie to be confuted.

Many other Authors there are, which affirme *Paradise* to be in so high a part of the earth, that the water of the Deluge could not reach vnto the top thereof to annoy it: and to the obiection which may bee made against them out of *Moses*, which saith, that the waters thereof couered and ouerflowed, the height of fifteene cubits, all Mountaines vnder the vniuersall heauen: they answere, that these Mountaines are to be vnderstoode such as are vnder the region of the Ayre, where the clouds are thickned and ingendered, for Heauen is meant many times in the holy Scripture by this region, as the royall *Psalmist* saith: The fowles of heauen and the fishes of the Sea. Where by this word Heauen, is vnderstood the region of the ayre, through which the birds flie; so that according to their opinion, the mount or place where *Paradise* is, exceedeth, and is aboue this region of the ayre, where there is neither blustering of windes, nor gathering of clouds, so that it could not be endamaged by the waters of the flood. This is the selfe same of which we discoursed yesterday, as touching the mountaines *Olympus*, *Athos*, and *Atlas*, and that of *Luna* (which in height, according to the opinion of many, exceedeth all the rest on the earth) and many other like mountaines in the world, ouer whose tops there is neither raine, winde, nor clouds, the ashes lying from one yeere to another vnmoued, because that the height of their tops exceedeth the middle region of the ayre, pierceth thither where it is still and pure without any mouing.

Heauen taken for the region of the ayre, in many places of Scripture.

But S. *Thomas* also argueth this not to be true, saying that it is no conuenient place for *Paradise* to stand in the midst of the region of the ayre, neither could it, being there, haue such qualities and conditions as are necessary, because the windes and waters would distemper it.

LV. This should be so if it were in the midst of the region, but you your selfe say that it passeth farther, where the windes and waters haue no force to worke any distemperature.

AN. If not the windes and waters, then the fire would worke it, for the farther it shooteth beyond the region of the ayre, the neerer it approcheth the region of the fire.

BER. You speake against your selfe, for yesterday you said that the Citie Acroton builded on the top of the mountaine Athos, being in the superiour region of the ayre, enioyed a singular temperature.

AN. You say true, but things are not to be taken in such extremitie at you take them, for though it be said the superior part, yet thereby is not meant the vtmost thereof, neither is that which we call the superior part without a difference and distance between the beginning & the end, the which though it be in the midle temperat, yet the end being neere to the fire, and participating with the heat of the Sun, wanteth that temperature; and that which S. *Thomas* saith, is to be vnderstood, that if Paradise be in the region where the cloudes be engendred, it cannot be in a place temperate, neither if it reach vnto the vppermost of the superior part of the pure aire, by reason of the great heat and drinesse of the element. But these are matters spoken at randon, without euer being seen or verfied: and therefore euery one thinketh and iudgeth that which in his owne fancy he imagineth to agree with reason. For no man is able to do that which *Lucian* in his Dialogues writ of *Icarus*, the which with artificiall wings flew vp into the ayre Leauing therefore fables, I say that the common opinion of all men is, that Paradise is seated in the orient, and in a Country or Region abounding in delights, and so writeth *Suidas* a Greeke Author, whose words are these. Paradise, saith hee, is in the East, the seat thereof is higher then all the other earth, it enioyeth a temperature pure in all perfection, an ayre most delicate and cleare, the trees thereof flourish in perpetuall greenenesse, laden with flowers and fruits, a place full of all solace and sweetnesse, and of such beauty and goodlinesse, that it passeth all humane imagination. *Conciliador* and *Scotus* are of the same opinion, and these are the words of S. *Thomas* him selfe. Wheresoeuer we beleeue Paradise to be, it must be so, that it be in a place very temperate, be it vnder the Equinoctiall or in what other part so euer. To this purpose *Celius Rodiginus* applieth that

Suidas a Greek Author.

that of *Arrianus*, a Greeke Historiographer, to whom they attribute so much credit, that they call him the very searcher of verities, who saith, that *Hanno* a famous and renowned Carthagenian Captaine, parting with an Armie from the pillers of *Hercules*, where the Citie of Calyz is, forward into the Ocean, leauing Lybia and Affrica on the left hand, sayling towards the West, and afterwards turning his course towards the South, suffered by the way many and great impediments and discommodities, for besides the great feruentnesse of the hot starres, as if it had beene in the part of a burnt world, they began to want water, or if they found any, it was such as they could not drinke; they heard terrible thunders without ceasing, their eyes were blinded with continuall flashes of lightning, and it seemed that there fell from heauen great flakes of flaming fire, so that they were forced to returne. Some thinke that this Nauie went very neere the Equinoctiall, but *Cælius* alleadgeth it, speaking of Paradise, saying, that all these were tokens of Paradise, being neere there abouts, according to that of Genesis, where he saith, That God placed before the gate thereof a Cherubin with a sword of fire, which turned about on all sides, to the end that hee should suffer no man to enter into that place: But I rather beleeue, that *Hanno* with this Nauie came to be vnder the *Torrida Zona*, at such time as the heate thereof caused these effects, making him returne so astonished, whereas if he had stayed perchance he should haue found both time and place to passe forward, as it happened at the first to Colona, who going to discouer the Indies, found himselfe vnder the *Zone*, where the weather waxing calme, his ships were detayned two or three dayes, without any hope euer to come forth, or to saue their liues: but afterwards, a gentle gale arising, they passed forth without any danger, and now since, diuers passe thereby daily in their Nauigations: but all these are imaginations of contemplatiue men, seeking to sift out the truth.

Arrianus a Greeke Historiographer.

The strange aduenture happening to Hanno a Carthagenian Captaine.

There are some also that affirme Paradise to be in that part where God when he framed the world, began the first mouing of the heauens, which they call the right hand of the world, and the best part thereof. This is alleadged by *Nicholaus de*

Nicholaus de Lyra. *Iohan. de Pechan.*

Lyra, bringing for his Author *Iohannes de Pechan*, in a Treatise which he wrote of the Sphære, though the more generall opinion be, that the motion of the heauens tooke not their beginning in any one particuler place, but that they began to moue ioyntly as they now doe. There want not also that affirme the whole world in which wee dwell, to be Terrestriall Paradise, who ground themselues in saying, that the foure Riuers which the holy Scripture saith come out of Paradise, issue out of diuers and distant parts of the earth, which cannot otherwise be verified, vnlesse wee will graunt the whole earth to be Paradise: but I would aske of these men, when the Angell by the commaundement of God draue *Adam* and *Eue* out of Paradise whether they went, for according to this opinion, they should haue gone into some other part out of the world: As for their obiection of the foure Riuers, you shall heereafter vnderstand it, when wee fall into discourse of them.

BER. If it please you, you may well declare it now, seeing you haue satisfied vs with such opinions as are held touching the seate of Paradise.

Opinions of Caetanus and Eugubinus, terrestriall Paradise.

AN. One onely remaineth contrary to all the rest, maintained by *Caetanus*, and after him, by *Augustinus Stechius Eugubinus*, a late Doctor, that wrote learnedly and highly vpon the *Genesis*, who declaring the words of *Moses*, which saith, God had planted Paradise in Heden, proueth that though this word Heden being interpreted signifieth delights: yet in that passage it is not to be vnderstoode, for other then the proper name of the Prouince or Country so called, where Paradise was planted, the which hee proueth by strong and sufficient arguments and reasons, the first he gathereth out of the fourth Chapter of *Genesis*, where it is written: *Cain* flying forth went and enhabited the orientall stripe of Heden: And out of the 27. of *Ezechiel*, where hee reckoneth vp many people, and diuers Nations that handled & trafficked with the citie of Tyre, saying, that there came also thither people out of the Countries of Charam, Chene, and Heden: yet *Caeton* thinketh that Heden in this authoritie, is not the place where terrestriall Paradise was, but the name only of a particuler Citie: But following

lowing the opinion of *Eugubinus*, wee may gather that the Countrey where earthly Paradise was planted, was inhabited, and that neere vnto it were Peoples and Nations: and therefore God placed the Cherubin there, with the turning fiery sword, to the end he should not let enter there into any person liuing: for if Paradise had beene then vnknowne, as now it is to all men, what need had there beene of an Angell to guard it, when no man knew where it stood, nor which way to come vnto it: Besides, it may be gathered, that put the case that Paradise stood towards any part of the East, yet could not the same be far off from the Cities of Ierusalem and Tyre, because he nameth ioyntly together Charam and Heden, being a thing most manifest, that Charam is a Prouince in Chaldæ or Mesopotamia, which appeareth by the words of *Genesis*, saying: God tooke them out of Vr, a Prouince of the Chaldæans, that they might goe to Canaan, and they came euen to Charam: these are euident reasons to prooue that Paradise stood in that Countrey, and that if as yet it be, it standeth there: it maketh the better with this opinion, because the two Riuers *Tygris* and *Euphrates*, bathe and water that Prouince. Besides, we may suppose that the Ark of *Noah*, during the forty dayes of the Floud, while it floted vpon the water, being so great and huge, and built so monstrous, as appeareth by the holy Scripture, to no other end, then that it should not sinke, made no very long voyage, which staying and setling it selfe on the mountaines of Armenia, is a token that *Noahs* biding was not farre from thence: and of the other side it is certaine, that his habitation was not farre off from that part where Paradise was, which by consequence could not be farre off from Armenia, vpon which these Prouinces before rehearsed doe border: and that the Countrey where Paradise stood was inhabited, appeareth by these words of Saint *Chrysostome*. Before the Floud, saith hee, men knew the place where Paradise stood, and the way to goe vnto the same: But after the Deluge, they found themselues out of the knowledge thereof, neither could *Noah* or any of his Successors remember or find out the place where it had beene. And seeing that *Chrysostome* saith, that it was neuer afterwards knowne, neither can we know if it still remained, or if it were Saint Chrysostome.

dissolued

dissolued for standing in part where notice might haue beene had thereof.

LVD. Indeed if Paradise should be in a place so neere vnto vs, how were it possible that no man should haue knowledge thereof, or at the least of the place where it might stand.

ANT. To this answereth *Eugubinus*, that granting his former opinion to be true, or that Paradise was planted in a flat ground, or at least not so high as other Doctors affirme: then certainely it was destroyed by the waters of the Floud. God through our offences not permitting a thing so notable and of so great perfection, to remaine amongst vs in the world.

LVD. It seemeth not vnto me that *Eugubinus* hath reason to gaine-say the opinion of so many Doctors agreeing all in one. *Strabo*, being both a Historiographer and a Diuine, writeth, that the sword with which God placed the Seraphin at the gate of Paradise, was called *Versatilis*, which is as much to say as turning, because it could turne backe, as it did when it gaue place of entry to *Elias* and *Enoch*, though the same be otherwise vnderstood of *Nicolaus de Lyra*, who saith, that *Torrida Zona*, is the fiery sword which the Seraphin held, whose exceeding furious heate defended that passage from all men liuing: But this is out of date, seeing the industry of this our age hath found the same to be passable.

The Seraphin with the fiery sword, placed before Paradise.

BER. I dare not determinately affirme, whether *Elias* came out of terestriall Paradise or any other place, when hee was speaking with Christ at his transfiguration; for it is generally held as a thing most certaine and indubitable, that *Elias*, wheresoeuer he be, is in body and soule.

ANT. Truely there are for the maintenance of each of these opinions, so many reasons, that it is best not to trouble our wits withall, but to leaue the censure of them to wiser men and greater Doctors then we are: only one thing remaineth, the which truely if it were in my power, I would not permit, that so many fables should bee set forth and divulged as there are, as that which is written in the life of Saint *Amasus*, that he stood so many yeeres at the gates thereof: and also in a Treatise of Saint *Patrickes* Purgatorie, where it is written, that a Gentleman entring in, passed thorow the same into earthly Paradise:

Fables touching Paradise.

radise: for in such matters no man ought to be so hardy, as to affirme any thing, but that which is knowne to be true and approoued.

LVD. In good sooth you haue great reason, but now seeing you haue said as much as may be about the situation of Paradise, goe forward with that of the Riuers which come from thence, a matter, vnlesse I be deceiued, of no lesse difficultie, then the before rehearsed.

ANT. I assure you it is such, that I should haue been glad if you had ouerslipped it, doubting lest I shall be vnable to satisfie your expectation: for as *Eugubinus* saith, there is so great and so intricate a difficultie herein, that he is hardly able to vnwinde himselfe there-out, whom, of force in this matter I must follow: for as for the other Authors which write hereof, it seemeth that they stay at the halfe carere, without reaching to the end of the course. To begin therefore, it is said in *Genesis*, that there issued a Riuer out of Paradise, diuiding it selfe into foure parts, the which were *Gion, Fison, Tygris* and *Euphrates*; But seeing the difficulty of the seate and place of Paradise cannot clearely be determined, much lesse can this be of the foure Riuers which issued thence, especially knowing at this present that their Springs and risings are in diuers different parts of the world: yet for all this sifting and bolting out the truth, we will approch as neere it as we may. This Riuer which diuided it selfe into foure, first issued out of the place of Delights, which was, according to *Eugubinus*, the Prouince of Heden, and from thence entred to inundate Paradise, whence comming foorth, it made this diuision. It is manifest, that the first part thereof, called *Gion*, is the same which we now call Ganges, for this is it which watereth the Land of Heuylath: The second Riuer *Fison*, is without doubt that which wee now call Nilus, seeing there is no other which watereth and compasseth about the Land of Æthiopia, as the text it selfe saith: As for *Tygris* and *Euphrates*, they retaine yet their selfe same first names, and run along the Countrey of the Assirians: and of these two last it may be said, that they rise, or at the least that the first Land which they water is the same which, according to that before alledged, may be called the Prouince of Heden.

The foure Riuers that issue out of Paradise.

BER.

BER. These two Riuers are by all Cosmographers described to haue their risings in the Mountaine Taurus in Armenia,and it is true that they water the Prouince of the Asirians,but their rising and beginning is farre from thence,as saith *Strabo* by these words. *Euphrates* and *Tygris* rise in the Mountain Taurus,and compassing about Mesapotamia, ioyne themselues together by Babylon,and from thence goe to enter into the Persian Sea: the Spring of *Euphrates* is on the North side of Taurus, and that of *Tygris* on the other part of the same Mountain towards the South: the sources of these two Riuers are distant the one from the other fiue and twentie hundred stadies. This is also affirmed by other Authors,and *Beda* saith, It is a thing most notorious, that those Riuers which are said to come out of Paradise, spring and rise out of the earth; *Gion* which is Ganges,out of the hill Caucasus,which is a part of the mountaine Taurus: *Fison*, which is Nilus, not farre from the mountaine Atlas in Affrica, towards the West, and *Tygris* and *Euphrates* out of a part of Armenia: which two and Nilus, as the Historiographers say, hide themselues in many places vnder the earth. *Pomponius*, *Solinus*, *Ptolomie* and the rest, are of *Bedas* opinion, as touching the rising of these Riuers: and the words of *Procopius* are these; Out of this Mountaine, saith he, arise two Fountaines,the which immediatly make two Riuers, of that on the right hand commeth *Euphrates*, and of that on the left hand *Tygris*.

The rising of the Riuers, Tygris and Euphrates.

The sources of Ganges and Nilus.

ANT. I told you, that whencesoeuer these Riuers come, so they enter thorough the Prouince which they called Heden, according to the opinion of *Eugubinus*, they may enter into earthly *P*aradise and water it,neither for all this leaueth it to agree with the text of *Genesis*, especially making one whole Riuer after they ioyne by Babylon.

LVD. Leauing these two Riuers, let vs speake of the other two, seeing it is also notorious, that Ganges taketh his beginning in the mountaine Caucasus, though some will say in the mountaine Emodos, whose height and sharpnesse is such, that few haue beene able to reach vnto the place where the source of the Riuer is, whence some tooke occasion to say,that *P*aradise was placed in the midst of those Rockes, and rough vnaccessible

The mountaine Emodos.

cessible

ceſsible crags, and ſo ſhall you finde it deſcribed in the moſt part of Mappes, but is certaine that this conſideration is falſe, and leauing it for ſuch, I ſay that the ſtreame of this Riuer, deſcendeth from betweene the Eaſt and the North, and commeth running thorow many Countries of the Eaſt-Indies, euen till it enter into the Ocean Sea, and contrarily the Riuer Nilus riſeth, as I haue ſaid, in Affrica, neere the Mountaine Atlas, and as ſome thinke, towards the Eaſt, though by the Nauigation of the Portugals which diſcouered it, it ſeemeth that the riſing thereof ſhould be in the Mountaine called De Luna, bending towards the South. But howſoeuer it be, his ſtreame is contrarie in oppoſite to the riuer Ganges, and entred by a different and contrary way into the Red Sea, ſo that I ſee not how it may ſtand with reaſon, that theſe two Riuers ſhould conforme themſelues in their riſing, or that they ſhould euer come both out of one part.

The mountain of the Moone.

ANT. Haue patience a while, and perchance, though now it ſeeme to you vnpoſsible, you will ſtraight be of a contrarie opinion: Firſt therefore you muſt ſuppoſe, that there is either now a Paradiſe in the world, or elſe that the ſame is through the waters of the Generall Floud deſtroyed. The will of him which planted and made it, is not that we ſhould haue thereof any notice, not onely concealing from vs the place where it ſtood and ſtandeth, but taking alſo from vs all ſignes and tokens, whereby we might come to the knowledge and vnderſtanding thereof. So that though Paradiſe now remaine in ſuch ſort, as when it was firſt made & planted by the hands of God: yet hath hee ſo diuerted from thence the current of thoſe Riuers, guiding them by wayes different and contrary one to another, that by them it is vnpoſsible to attain to the knowledge thereof: For if Paradiſe be in the Eaſt, and vnder the Equinoctiall, according to the common opinion, and that the foure Riuers ought to come from thoſe parts, and to deriue their ſtreames from thence, we now ſee, that Nilus and Ganges are towards the Weſt, or rather South-weſt, and *Tygris* & *Euphrates*, though they come from the Eaſtwards, yet is it by very contrary wayes, the reaſon is, becauſe thoſe Riuers at their comming foorth of Paradiſe, or at leaſt before they come to

be

The Riuers that come frō Paradise, hide themselues in the hollowes of the earth.

be knowne of vs, do hide themselues in the depths and veines of the earth, breaking out againe in other parts with new Springs and risings, the one being distant from the other so many thousand leagues: and that this may be so, wee see daily amongst our selues the experience thereof; as for example, the Riuer of Alpheus in the Prouince of Achaia, which entring into a concauity vnder the earth, turneth to come out againe in the Spring of Arethusa neere Caragosa in Sicilia, which by this experience is apparantly knowne, for all such things as are throwne into the same in Achaia, being such as may swimme and flote aboue water, come forth at the mouth of Arethusa, passing not onely vnder the earth, but also vnder the Mediterranean Sea, as *Plinie* affirmeth, saying: There are many Riuers that hiding themselues vnder the earth, come to appeare and runne anew in other parts: as the Riuer Licus in Asia, Erasine in the Region of Algorica, and *Tygris* in Mesapotamia. The like also doe the Riuers of Sil and Gaudiana in our Spaine, although the space of ground, vnder which they runne hidden, be not so great, yet suffice they for examples of that which we say. And in this manner doe the Riuers which come from Paradise, hide and put themselues in the concauities and hollow veines of the earth, and turne to break out anew in other parts, whereof force they must alter and change the course and currant of their streames.

The Riuer Alpheus.

Sundry Riuers that hiding themselues vnder the earth, come to rise out in new springs.

Saint *Augustine* entreating of this matter, affirmeth the Riuers of Terrestrial Paradise to hide themselues vnder the earth. *Encisus* in his Cosmography, discoursing of Lands on the Coast of the Oryent, reaching to the Gulfe called the great Sea, which by the same Coast goeth towards the North, in comming to speake of the Land called Anagora, saith, From this place forwards, there in knowledge of no more Lands, for no man hath sailed any further, and by land it is vnaccessible, for the Land is full of Lakes, and high rockie mountaines of meruailous greatnesse, where they say is the seate of earthly Paradise, and that there is the Fountaine, where the foure Riuers make a crosse, and afterwards sinke into the earth, going along by the hollow veines whereof, they come out againe, the one at the Mountaine Emodos, which is Ganges, and the other

The Gulfe called Mare magnum.

Eneisus touching Paradise.

other in Ethiopia, at the Mountaine *De Lune*, which is Nilus, and the other two at the rough mountaines of Armenia, which are *Tygris* and *Euphrates*. All this is so easie for him which made the whole World of nothing, and of nothing created al things in the same, that we ought not so to meruaile at this, but as a thing which may be. Leauing this opinion, & returning to that of *Eugubinus*, that Paradise should be planted in the Prouince of Heden, and that through the waters of the Generall Floud, it should be destroyed and ouerthrowne: the selfe same consideration may seru for this of the Riuers, not without proofes very euident and agreeable to reason, for if it were destroyed with the Floud, euen as it pleased God to permit the vndoing thereof, so would he also ordaine, that all signes and markes of the same should cease, to the end, that the peoples dwelling in the Prouinces and borders thereabout, should haue no knowledge at all thereof, and that it should be no longer neceſſarie for the Cherubin to remaine in guarde thereof with a fiery Sword, as til that time hee had done. But before we come to handle the principall causes, you shall vnderstand, that there are some who hold opinion, that all these foure Riuers, rise neere the Land of Heden, and come to ioyne in the same. Leauing therefore a part *Tygris* and *Euphrates*, because that of them seemeth in a manner verified; as for Ganges, the course thereof is so contrary, but that it may well meete where the other Riuers doe: and that any inconuenience eyther of lownesse or highnesse of the earth, might be sufficient to diuert, or to cause the same to runne where it now doth: But this is an argument that neyther concludeth, nor carrieth any reason withall.

As for the Riuer Nilus, they goe another way to worke, saying, that it is not the same, which in the holy Scripture is called *Fison*, for there are two Ethiopias, say they, the one in Affrica, which is watred with Nilus, the other in the West Indies in Asia, beginning from the Coast of Arabia and following along the Coast of the Ocean Sea towards the East, the which may be vnderstood by the holy Scriptures, who called those of the Land of Madian neere to Palestina, Æthiopians: and *Sephora* also that was wife to *Moyses*, being natiue of that Region,

Some hold opinion that Nilus is not the same which is in the holy Scripture called Fison.

was called Ethiopesse. And with this agreeth a Glosse written in the margent of *Caetano* his discourse vpon this matter, by *Anthonio de Fonseca*, a Frier of Portugal, and a man very learned; so that *Fison* may well be some Riuer of these which watereth this Countrey, first descending by the Land of Heden, comming from the same to enter into the Ocean, as *Tygris* and *Euphrates*, and many other deepe riuers do; in the same manner may it bee coniectured, that *Gion* should bee some one of these Riuers, the one and the other through antiquity hauing lost their names, and that it is not knowne, because it cannot perfectly be proued whether of these two Ethiopias is meant by the holy Scripture. *Aueneza* saith, it is a thing notorious, that the Riuer *Gion* was not far from the Land of Israel, according to that which is written in the third booke of Kings, Thou shalt cary it into *Gion*: although there be other Authors that vnderstand not *Gion* to be a Riuer, but to be the Lake Siloe, or else a Spring so called. If that *Gion* were Ganges, it is manifest that it runneth not so neere vnto Israel, as it is heere said. Saint *Isidore* entreating of this matter, saith, that the Riuer called Araxes, commeth out of Paradise, which opinion is also maintained by *Albertus Magnus*. *Procopius* writeth of another Riuer called Narsinus, whose streame issueth from thence neere to the Riuer *Euphrates*: some thinke that these are *Gion* and *Fison*, though at this time, their waters runne not thorow the same Lands. These are the opinions of Ecclesiasticall Doctors, labouring to discusse and sift out the truth of this secret. But leauing them all, I will tell you my opinion partly, agreeing with *Eugubinus* and his followers; that when it pleased God to drown the whole world, in time of the Patriark *Noah*, with an vniuersall Floud, mounting, according to the sacred Text, fifteene cubits in height aboue all the mountaines of the earth: the same must of necessity make and vnmake, change, alter, and ouerturne many things, raysing Valleyes, abating mountains, altering the Deserts, discouering many parts of the earth vnseene before, and couering and drowning many Cities and Regions, which from thence-forth remained vnder the water ouerwhelmed in the Sea, or couered with Ponds and Lakes, as we know that which without the Floud, happened

The Authors conclusion concerning the foure Riuers.

ned to Sodome and Gomorrha, with the rest, which after they were burnt did sinke with them: And we see oftentimes in the swelling and ouerflowing of great Riuers, whole Countries drowned, and made like vnto a Sea, yea, and sometimes mightie Riuers to lose their wonted passage, and turne and change their course another way, far different from the first: If, I say, the violent impetuosity of one only Riuer suffice to work these effects? What shall we then think was able to doe the incomparable fury, and terrible swimming rage of the generall and vniuersall Floud? In the which, as the same Text saith, all the Fountaines and Springs of the earth were broken vp by their bottomes, and all the Conduits of heauen were opened, that there might want no water either aboue or beneath. If then the Springs so brake vp, it could not be, but that some of them were changed, & passed into other places, different from those in which they were before: their streames sourcing along thorow contrary waies and veines of the earth. In like manner might it happen to those which entred into terestrial Paradise, and issued forth to water those Lands named in the holy Text, which either through the falling downe of huge mountaines and rocky hils, or filling vp of low valleyes, might be constrained to turn their streams far differently to their former course, or else by the permission and will of God, (which would haue vs to be ignorant of this secret) they changed their springs and issues, by hiding and shutting themselues in the bowels of the earth, and running thorow the same many thousand miles: and at last came to rush forth in other parts, farre distant from those where they were before; neither passed they only vnder a great quantity of Lands inhabited and vninhabited: but the very Sea also (whom they hold for mother and spring whence they proceed) hideth them vnder her, to the end that they might return to issue forth, where they were not known, or if through some cause they were, it should be vnto our greater admiration and meruaile, as now it is.

Neyther wonder you at all, if the generall Floud wrought so great a mutation in the world: for there haue not wanted graue men, who affirme, that the whole world before the time of the Floud was plaine and leuell, without any hill or valley

The opinion of some who thought the world to be plaine and leuell before the time of the vniuersal floud.

at all, and that by the waters thereof were made the diuersities of high and low places, and the separation of Ilands from firme land. And if these reasons suffice not, let euery man think herein what shall best agree with his owne fancie, for in a mystery so doubtful and secret we may as well misse as hit; and so Saint *Augustine* thinking this to be a secret which God would not haue known, but reserues it to himselfe, saith, that no man may certainly attaine to know where the place of Terestriall Paradise is, vnlesse it be by reuelation diuine, which selfe same he might haue said of the foure Riuers that issue there-out. But seeing this is a matter, which the more we penetrate into, the greater difficulties we shall finde: it were better that wee left the same to be discussed and determined, of men whose learning and capacity is more profound then ours, alwaies submitting our selues to their iudgement and censure.

BER. It pleaseth me very well which you say: but there is one thing in the which you must first satisfie me, that is my first demand of the vertue, with which by all reason the waters of these Riuers should be enriched with, for this was the beginning of our present discourse.

ANT. I confesse that by reason, these Riuers should haue more vertue then all the others of the world, and so I thinke they had it at such time as they issued out of Paradise: and whiles with their waters, they refreshed that blessed soile: but after, as they changed their Springs and Issues, the cause ending, thẽ effect also might cease and end without retaining any more the former vertue: but whether Paradise bee as yet, and whether at their beginning they enter into the same, enriching and ennobling themselues with the vertue thereof, is to vs vtterly vnknowne, and perchance God hath herein darkened our vnderstanding, because through our wickednesse we deserue not to enioy so great a good, or that a thing so excellent proceeding from so sacred a place, should bee communicated vnto vs: so that we remaine in obscurity and darkenesse vnable to iudge of Paradise, but by signes and coniectures, which lead vs to beleeue the one and the other without any assured certaintie: so that I meruaile not if in so diuers a matter there be diuers opinions.

LVD.

LVD. Will you haue my opinion: we are so few, and so ill Christians in the wold, that we deserue not to haue this matter of Paradise reuealed by God vnto vs.

ANT. Few Christians, say you? nay we are many in the world, if we were all good, and would liue as we ought to do.

BER. Of all friendship, I pray you make me vnderstand this, for in my opinion we are so few, that in many parts of the world there is scarcely any knowledge or notice of vs.

ANT. You are farre deceiued, as you shall presently vnderstand. First therefore the Diuell is so mightie, that he hath beene able to blinde the vnderstanding of many wise and prouident men, to the end that they might not attaine vnto the knowledge of the truth: so that the world is diuided into three principall sorts of Religions, besides ours, which is the vniuersall true Christian and Catholike beleefe. The first is of the Iewes, which still remaine in their Law: The second is of the Moores and Turkes, who follow the law of *Mahomet*. The third is of Pagans and Gentiles, who adore Idols, and things which are bare creatures, leauing to adore him, who of nothing made and created them all.

Three principall Sectes of erronious Religions in the world.

BER. This is that whereat I wonder exceedingly, that these false Lawes and Sects should so maintaine themselues in manifest errors and deceits, without any substance or foundation, especially those of the Pagans and Moores, which in a manner take vp and possesse the whole Lands and Countries of the world that are knowne and inhabited: for take the three parts, into which the world is by the ancient Philosophers diuided, and you shall finde that they possesse so much thereof, that there is scarcely any place left for the Christians, so that we are thrust, and as it were shouldered into the least part thereof, which is Europe, yea, and of that also we possesse but a part.

ANT. I tell you once againe that you are deceiued, for Christendome stretcheth very wide and farre, and there are few places in the world where Christians inhabite not, as you shall straight vnderstand, though in truth all that beare the name are not true and Catholike Christians. But leauing this for another time, I say, that the blindnesse of the Gentiles con-

ſiſted not in that they followed the ſimplicitie of the Lawes of Nature, the which if in thoſe dayes they had vſed well, they might rightly haue called themſelues, wiſe: But that they became to frame and forge new Sectes and Religions: Whereas I cannot perſwade my ſelfe, but that they knew that there was one onely God, onely puiſſant and Almighty, who of nothing created the whole world, and all things therein contained, but ſuch was their malice, that they would needes put vp and exalt into the heauens other men, deifying and making them God, by their owne authoritie. Of the beginning and originall of Idolatrie, though there bee many and diuers opinions, yet for breuities ſake I will omit them, onely the commoneſt is, that *Ninus* King of the Aſſyrians, after the death of his Father King *Belus*, made and erected an Idoll of his likeneſſe, ordaining the ſame to be a ſuretie and defence to all thoſe that had their refuge thereunto, how capitall and hainous ſoeuer were the offences by them committed: ſo that the offenders finding there a ſecurity inuiolable againſt thoſe by whom they were perſecuted, began with all reuerence to worſhippe that Idoll, and to doe ſacrifice vnto the ſame, as though it had beene God. From that time forward, the ignorant blindneſſe of the common people began to adore their Kings and Princes, and to call them Gods, imagining that as they had beene mightie on the earth while they liued, so ſhould they bee in heauen after their death. Againſt the groſſeneſſe of this error, furthered by the Diuel, which put himſelfe into the Idols they made: and to deceiue them the more, ſpake and gaue anſweres, many haue written, chiefely *Lactantius Firmanus*, in his Booke of Diuine Inſtitutions, highly and clearely making them vnderſtand, the error and deceit wherein they were abuſed in adoring creatures, and leauing to adore the Creator. Neyther doe you thinke, but that the wiſer ſort had in deteſtation their ignorant errours, laughing at the fooliſh multitude, and though in publique they did like the reſt, becauſe they would not loſe their worldly eſtimation, yet in their ſecrete breaſt they were of a farre different opinion, which they ſhewed as clearely as they might, namely Diuine *Plato*, *Ariſtotle*, *Porphirius*, *Socrates* and *Cicero*, who in his Treatiſe

The originall of Idols.

of the Nature of the Gods, gaue to vnderstand, how differently he iudged of those false Gods, if it had beene lawfull freely to haue vttered that which in his brest hee conceiued. To bee short, there were few Philosophers, either Latines or Greeks, which vnderstood not this common blindnesse, hauing the same in abomination and horror. If you doubt hereof, aske *Hermes Trismegistus*, who confesseth that there is no more but one true and onely God. Looke in *Lucians* Workes, and you shall finde them ful of scoffs and iestes, in derision of his Gods: whom as there was then no man to lighten and instruct them in the way of truth, they went groping and feeling at blindfold, as all the Gentiles doe which are now at this day in the world. For being now generall come to know and confesse the truth, that there is one onely God which created the world, and is the beginning of all things, they ioyntly adore with him, many other imagined Gods, as the Sun, the Moone, the Starres, and all other things, of which they thinke themselues any way to be beneficed. But their insensible madnesse endeth not heere, for in many places they worship with diuine honors the Diuell himselfe, making him temples and sacrifices, and honoring him with all possible veneration: as in many Prouinces of India Maior, but chiefely in the West Indies. Being asked if there be one onely God, the Creator of all things, they say, yea: and if they know the Diuell to bee of all other creatures the most wicked and abominable, with open mouth they confesse that he is: if you turne to aske them, wherefore then they adore him, they answer, that as God is chiefly Good, so is it his custome and Nature to doe alwayes good and neuer euill, for all euill workes proceed of the Diuell, who is the onely Author of them: so that they haue no need, say they, to serue or honor God, because they are assured that he will neuer cease to doe them good, and therefore they serue and honor the Diuell, because he should not doe them all the euill he may: as though the Diuell without the permission and sufferance of God, could do or vndoe any thing; so that with these and such like toyes and frenzies, they run headlong into hell, refusing to take possession of those goodly seates which their Deceiuers left void in heauen.

The olde Philosophers in their secret conceit, detested the adoration of the fained Gods.

The cause why the Gentiles adore the Diuell.

The Moores and Turkes, presuming to bee a people more aduised and setled in reason, deceiue themselues through the sweetnesse and libertie of their Law, which flattereth them in their delights and fleshly lustes, without binding them to any precepts, so that they run on a head, defending it with Armes and not with reasons, according to the commandement of *Mahomet*, saying, that he that hath an ill cause, puts it to pleading: but the likeliest is, that being assured to be vanquished and confounded, if they come to disputation, they will therefore neyther heare nor answere any man. As for their Prophet, as craftie and as wise as he was, yet like a most barbarous and vnlearned man, who neither knew how to reade nor write (besides infinite fancies and toyes that he said, as well in the *Alcoran*, as in the Booke called *Zuna*, compiled of his words and deeds by the wise men of his Law) contrarieth himselfe in so many places, that he must be more then blinde which seeth not his falsenes, deceit & beastly ignorance. Concerning this point reade Saint *Isidore*, and *Anthonius* Archbishop of Florence, and *Vincentius de speculo historiali*, and a booke entituled, *Fortalicum fidei*, and another made by *Iohn Andreas*, who was first a Moore, and an *Alfaqui* of great estimation, and another composed by *Lope de Obregon*, Curate of Saint *Vincent de Auila*, entituled, *Confutatio Secte Mahumetanæ*, the which besides many other Authors, entreate particulerly of this matter: So that I neede not vse any longer discourse herein, seeing his falsenesse, abusions, contradictions and follies, being neyther Philosopher nor Astronomer, are most manifest: onely I will say that I hold it also for certaine, that the wise and learned men amongst them, howsoeuer in publike they obserue this Law, yet they are in their hearts otherwise perswaded: for mee thinkes, though there were nothing else, yet some points which they themselues confesse, were sufficient to make them finde their error, and to leade them into the knowledge of the truth, which are such as *Mahomet* himselfe confesseth, and are expressed in his *Alcoran*, in the *Zuna*, and in another Booke which they call *Mahomets* Ladder of Heauen, full of monstrous absurdities, where he saith, that going vp with the Archangell *Gabriel*, who was his guide to bring him into the presence

The Mahometists will neither heare nor answere any man in disputation against their religion.

Many learned Authors that vnrip and lay open the beastly absurdities of Mahomets Sect.

The wise and learned men amongst them, what shew soeuer they make in publike, doe in secret detest his abusions.

ſence of God, he ſaw ſtand in the ſeuenth Firmament two ancient Men of great authoritie and venerable Maieſtie, and that asking the Archangell who they were, he anſwered that they were two very iuſt men, and great ſeruants of God: the one Saint *Iohn*, whom they called *Baptiſt*, and the other, *Ieſus Chriſt*, who was not begotten by man, but by the only Spirit of God, and that he was borne of *Mary*, who after ſhee was deliuered, yet ſtill remained a pure Mayden in perfect Virginitie. And in another place he ſaith, Chriſt the Meſſias, the Word of God, and the holy Spirit of the Higheſt: Likewiſe in another chapter of the Alcoran: Chriſt ſhall turne to deſcend vpon the earth, and ſhall bee the righteous Iudge of the people. And of our bleſſed Ladie hee ſaith, that the Virgin *Mary*, Mother of Ieſus Chriſt, was conceiued without ſinne, and offered vp in the Temple, and dedicated to the ſeruice of God, and that the lot fell vpon *Zacharias* to haue charge and care ouer her: that ſhee ſpake with the Angels, and communicated with them: that ſhee was fed with celeſtiall food: and that the Angels ſaid vnto her, O *Mary, Mary*, certainly God hath choſen thee, and adorned thee, and exalted thee aboue all the women of all generations. But aboue all, I would haue you marke one groſſe abſurditie of this naughtie man, the which alone were ſufficient to make all Moores, Turkes, and Infidels in the world, to diſcouer and finde out his ignorant falſeneſſe, that is, where he affirmeth our bleſſed Lady to be that *Mary* which was ſiſter of *Aaron*: whereas there is ſo great diſtance of yeeres paſſed betweene the one and the other, and it being a thing ſo manifeſt, that Chriſt was in the time of the Emperours *Auguſtus* and *Tyberius Caeſar*. The which is an error ſo notorious, that it ſhould cauſe the whole world to know and deteſt his blindneſſe, abuſion and ignorance.

Mahomets confeſſion touching our Sauiour Ieſus Chriſt, our bleſſed Lady, the Goſpell, and our Chriſtian Beleefe.

Beſides, the ſelfe ſame *Mahomet* ſpeaking in his Alcoran of the Goſpell, tearmeth it the Light, Health, Way, and Law of the people, without the which they cannot bee ſaued: and in many places he confeſſeth the Faith of the Chriſtians to be holy and good, though afterwards like a blinde, wicked and franticke man, he turneth to ſpeak againſt it, condemning the ſame for nought; and yet all his Alcoran and the bookes of *Zuna*, of

no lesse reputation amongst the Moores then the Alcoran, are full of the prayses of Christ, of his holy Mother, and of the Gospell: which was an occasion that not long since, there were some among the Turkes in Constantinople, that dared openly maintaine and affirme, that Christ was a greater Prophet and better beloued of God then *Mahomet*. But let vs leaue these kinde of men, running wilfully to their owne damnation, and come vnto the Iewes, a people no lesse obstinate and wilfull then the other, who by no meanes will confesse that the prophesies of the Messias, promised in their law was fulfilled in our Sauiour Christ, but remaine obstinate in stubburnesse and hardnesse of heart: and therefore God permitteth that they liue continually in slauery and subiection of Christians, Moores and Pagans, reproched, contemned and persecuted, in which seruile and miserable state they shall continue so long, as they doe perseuer in resisting, and not willingly acknowledge the manifest and known truth: But this is so cleare, that it were in vaine to spend therein any time.

The slauery and seruitude which the Iewes haue endured since the deniall of our Sauiour, the true Messias, is an euident argument to confute their obstinat blindnesse.

Turning therefore to that, whereas you said, that in respect of other sectes, there were but few Christians in the world, I would haue you otherwise perswaded: for presuppose that the greater and truer Christianity be in these our parts of Europe. Yet for all that there are Christians in all parts of the world, or at least ouer the greater part thereof. Besides, those with whom wee commonly heere conuerse, there is on the otherside of Alemaigne, Hungary and Polonia, within our Europe, a great number of Christian Regions: as Rusia, Prusia, Lituania, Moscouia, part of Tartaria, and many other mightie Prouinces which follow the Greeke Church, though not wholy, for some of them apart and sequester themselues from the same, holding seueral and different opinions. Besides these, there are the Kingdomes of Scotland, Mirguena, Swethland and Westgothland, with infinite others towards the North, of which wee will one day discourse more particulerly, and at length. But leauing Europe, because it is so knowne and notorious; let vs passe into Libia and Affrica, which is the second part of the world, where we shall finde, besides many Countries conquered by the Crowne of Portugal, and reduced to the

the christian faith, that on the coast towardes the South, in the middest thereof is a christendome, so great, large & wide that it is little lesse then this of our Europe, which is wholy vnder the gouernement and subiection of one King and Gouernour.

L V. Is not that he whom we call *Prester Iohn*?

A N. Yes, it is he indeed, which is now commonly so called, but those which gaue him this name, and now call him so, know not what they say, nor whether they name him right or no.

L V. This cannot I vnderstand, vnlesse you declare it plainlier vnto me: for it is contrary to the common opinion of all men.

A N. I confesse it to be so, and that is a great chance if you finde any man affirme the contrary: but if you will heare me a little, you shall vnderstand wherein the error is, so that you your selfe will confesse that I haue reason in that which I will say: First therefore it were good that you did vnderstand what *Paulus Iouius* entreating of this matter affirmeth, who sayth that this name of *Prester Iohn* is corrupted, and that his true name is *Belulgian*, which was common to all the kings of that land: the which interpreted, signifieth a rich pearle of great and incomparable excellence: But turning to our purpose, if you reade the life of S. *Thomas* the Apostle, and Saint *Luke* in the Acts of the Apostles, you shall find that S. *Thomas* went to preach the faith in India maior, where hee dyed, leauing conuerted to the christian beliefe infinite multitudes of people, who electing and choosing after his death a priest, that was called *Iohn*, to gouern, instruct, & rule them, frō that time forward ech of their gouernors being for the most part Priests were called Priest *Iohn*, bearing the name of the first elected. Of their election there is written a very strange Historie, that at the time of the Solemnity thereof, a hand of *S Thomas* was brought forth, into which putting a dry withered Vine, when he that was elected passed by: the same burgened and sprouted out Vine leaues, green branches, & sundrie clusters of ripe Grapes, out of which they pressed the Wine, with which they celebrated the same day seruice. But though you beleeue not

The name of Prester Iohn is rightly Belulgian.

An egregious fiction of the Papists.

this, there is no greater danger: for they had not the body of S.*Thomas*, neither knew they where it was: and as we finde in the Chronicles of Portugale, this holy Apostle died in a Country called *Choromandel*, in the Kingdome of Bishaga, and in a Citie named Melia, sometimes the principall of that Kingdome, but now ruinated, remaining only certaine ancient and noble buildings, by which it appeareth the Citie to haue bin sometimes great and populous: amongst the which there is a Church held by the inhabitants in great veneration, saying, that there lay buried the body of S.*Thomas*, and another of a King by him conuerted to the faith of Christ. The Portugals digging in search thereof, found three bodies, the one of the King, another of the Apostle, and a third of one of his Disciples. That of the Apostle they knew by sundry markes, chiefly in that they found lying by him in his graue a Launce, with the which, the fame went in those Countries that he was slaine, which opinion whole India maintaineth: but the Church in his life recordeth the same in another sort, saying, that hee was wounded to death with a knife, by the hands of an Idolatrous Priest: though herein be small difference. S. *Isidore* speaking of him, saith, that he died with the stroke of a Launce, and his body, as it is written in his life, was transported into the Country of Syria, into the Citie of Ædisa: and this is that which we chiefly ought to beleeue. But howsoeuer it be, S.*Matthew* was he who preached in Ethiopia, and S.*Thomas* in India, after whom succeeded *Prester Iohn*, whose beginning of rule was great and mighty, which authority in space of time they came to loose, and to be yoked vnder the subiection of the great *Cham*. The manner of this, being so farre off, hath not beene well vnderstoode, though some haue endeuoured to write and giue notice thereof, principally, though passing obscurely a certaine Armenian: but certaine it is, that there are as yet sundry tokens of this Christianity. *Iohn Mandeuile* writeth in the description of a iourney, which he made, that there are many of these Christian Prouinces vnder the dominion and Empire of great *Cham*, whom at his entry into their Townes, they encounter with their Cleargy in Procession, and the holy Crosse before them, to which he boweth and maketh low reuerence: and

The place where S. Thomas the Apostle died.

The Church holdeth that S. Thomas was slaine with a knife by an Idolatrous Priest.

The beginning of the name and authority of Prester Iohn.

and that they blesse fiue Apples, presenting them vnto him in a dish, of which he taketh and eateth of the one: If hee refuse so to doe, they take it for a great disfauour. *Lodouicus Patritius Romanus*, writeth, that being in Taprobana, he found there sundry Merchants of the fore-said Prouinces, who professed the faith of Christ, making him great and large offers, if hee would accompany them home into their Country, and instruct them more amply and throughly in the faith, according to the vse of the Romaine Church: which request of theirs he would willingly haue accomplished, but that he dared not vndertake so farre a voyage: so that hereby we may gather, that *Prester Iohn* is not he which is in Æthiopia, but he who was in the Orientall Indies, and that the name giuen vnto him of Æthiopia, was but through errour, and because the people would haue it to be so. *Iohannes Teuronicus*, in his book of the rites and customes of Nations, is as well deceiued also in this matter, as the rest, following the common opinion, that he of Æthiopia in Affricke should be *Prester Iohn*: the other hauing raigned and beene subdued in the end of Asia, where, as I said, the great *Cham* or Tartare holdeth his Empire and signeury, who as it is thought, is one of the puissantest and mightiest monarches of the world, and so hee entituleth himselfe King of Kings, and Lord of Lords. This matter, though otherwise well knowne and verified, is also confirmed by *Marcus Paulus Venetus*, who was a long time resident in Townes and Cities of his Empire, and by an English Knight, likewise called *Iohn Mandeuile*, who seruing him in his warres, receiued his wages and pention.

Prester Iohn is not he which is in Aethiopia, but hee who was in the East Indies, conquered by the great Cham, though the other bee now through error so called.

B E R. You haue great reason in all this which you haue said: and now I call to memory, that the Æthiopians began to receiue the faith of S. *Philip* the Deacon, and afterwards by the preaching of S. *Matthew* the Apostle, and therefore they vaunt themselues to be the first Christians that were in the world in community. But leauing these, there is a *Prouince* of Christians in Asia, called *Georgia*, the which say they, were so called, because they were conuerted by S. *George*: but I rather take it to be the ancient proper name of the *Prouince*. These *Georgists* are also called *Yuori*, they haue their Ambassadours al-

A Prouince of Christians called Georgia.

wayes in the Court of the *Sophie*, I know not whether they pay him tribute or no: their Country is verie cold & full of mountaines. Those also of Colchos are Christians, now called by an other name, Mengrels. There is another kind of people called Albanes, who maintaine the Christian Religion. There is another country of Christians who are called Iacobits: and on the mountaine Sinay there are other Christians named Maromites. And all the coast of India is inhabited of Christians, from the entrie of the Red-Sea, where the City of Aden standeth, to the Cities of Ormur, Dia, & Malaca, and from thence forward to the kingdome of Iapon & China, which are verie great and mighty: and hereabouts border many other Kingdoms, Cities and Ilands, as Zamora, Taprobana, Zeilan, Borney, and the Iles of Molucco, whence the spice cometh, with many other Regions great and little, where dwel infinit numbers of Christians, as well Portugals as other, which (through their good example) haue conuerted themselues to the Christian faith: the like is hoped that those will do which liue vnder the subiection of the great *Cham*, seeing they draw so neere vnto it, which should be a great augmentation of Christianity: so that by this meanes, Christianity goeth as it were compassing round about the whole world. The Christianity of the Armenians is notorious to all men, in the greater of which they are in a manner all Christians, and in the lesser, the greatest part. There are likewise Christians in Sury in Egypt where as yet remaine sundry signes of ancient Christianity, & in many other parts, though in respect of their farre distance from hence, we haue no plaine and particular knowledge of them. I haue read in the Chronicles of Portugall, that when the Islands of *Catatora* were found out, the inhabitants were all christians in their beliefe, though, God wot, passing ignorant in the misteries of the same: for they onely worshipped the crosse, because they saide that God the redeemer of mankind dyed vpon the same: as for the rest, they helde a few precepts, the chiefest of which was to obserue the law of nature. They called themselues by the names of the Apostles and other Saints, whereby it may be thought, that some good christian man had arriued in that Iland, & conuerted them to the

Sundry Prouinces, Kingdomes and Ilands of Christians.

Christianity goeth compassing round about the whole world.

faith,

faith, through whoſe death or departure thence, they remayned ſo ſmally endoctrined in that Beleefe, through the which they ſhould worke theyr ſaluation. As for the Chriſtianity of the weſt Indies, and new diſcouered world we al know it, & hold it for a thing moſt aſſured, that aſmuch as is & ſhall be diſcouered, will embrace the catholicke faith, becauſe that people eaſily diſcouereth the errour of their Idols, and falſe gods; knowing him whom they ſerued, to be the very Deuill himſelfe: for ſome of them were of the ſame beleefe as thoſe of *India Maior*, of whom I ſpake before, who held him in ſolemne reuerence with ſacrifice & temples. But ſince the chriſtians arriuall in thoſe parts, now they ſee the dreadfull ſtate of damnation wherein they ſtood, & withall the deuils authority dayly decaying: (for he ſpeaketh nor appeareth now no more vnto them as he was wont to do) there come daily ſuch mighty numbers of them & with ſuch ſorrowfull contrition & repentance to receiue the Chriſtian faith, that it is wonderful: in which after they are once throughly inſtructed, they perſeuer with ſuch ardent charity, zeale and perfection, that truly I am aſhamed to ſay, how far they do excell vs, of whom they they receyued it.

The Deuill ſpeaketh nor appeareth no more to thoſe Gentiles that begin to embrace the Chriſtian Faith.

L V. At one thing, I do much wonder, and that is, how the chriſtianity of theſe Indies remaineth ſo cleare without hereſies, conſidering the foule & contagious infection that is here amongſt vs, & no doubt but diuers haue gon out of theſe parts thither that haue not been of the ſoundeſt in religion, but it ſeemeth that God hath layd his hand vpon that Country for the preſeruation of the ſame, to the end hee may bee there honoured and ſerued.

The new conquered Countries cleare without hereſie.

B E. We haue vnderſtood that Chriſtendom is far greater thē we thought it had been, if we all could agree in one vnity of acknowledging, & obeying the catholike church, & couer our ſelfe vnder the bleſſed protection therof, and not as many do, who bear only the name of chriſtians, but are indeed children of damnation, following other fantaſticall churches, and profeſſing new hereticall doctrines. I pray God that we may liue to bee all liuely members of one true and Catholike Church, the Spouſe of Chriſt, & that we may one day ſee the prophe-

cie fulfilled, *Et erit vnum ouile, & vnus Pastor*, and there shall be one fold and one shepheard.

IV. That we may see, say you, this were to promise your selfe a longer life, then those of whom wee yesterday made mention: considering the diuersity of superstitions, and factious Sects wherewith the world is infected.

AN. Say not so, for whensoeuer it shall please God to touch the hearts of all those in the world, with his mercifull hands, he can in one yeare, yea in one moneth, day, houre, or moment, so illuminate & lighten, not onely all heretical christians, but also Turkes, Moores, Pagans, and Iewes, and all erronious Sects ouer the whole world, that they may see and repent their owne error, & reconcile themselues into the bosome of our holy mother the Catholike Church, to the ende the prophesies you haue sayde, may take effect: but let vs not looke for this, till that which is promised of the comming of Antechrist be fulfilled, which wee know not, when it shall please God to bring to passe. In the meane time, seeing it now beginneth to grow late, let vs deferre this communication of ours, till we meet again to morrow, or any other time when it shall please you.

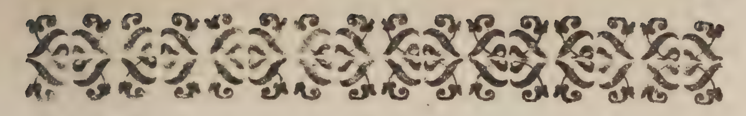
BER. I am well content therewith, because the houre of Supper approacheth, but on condition that wee fayle not to meete here againe to morrow at this time, and walke into this pleasant Garden hereby, where the variety of sweet sauours and odoriferous flowers will exceedingly delight vs, and giue vs occasion to passe our time in good conuersation.

LVD. No man better content with this match then I: in the meane time, committing you to the protection of the Angels, I take my leaue, for I must go this other way.

AN. God haue you and vs in his keeping, and blesse vs euerlastingly.

The end of the second Discourse.

THE



THE THIRD DISCOVRSE, ENTREATING OF FANCIES, VISIONS, SPIRITS, Enchanters, Charmers, Witches, and Hags:

Containing beſides diuers ſtrange matters, which haue hapned, delightfull and *not leſſe neceſſarie to be knowne.*

Interlocutores.

LVDOVICO, ANTHONIO, BERNARDO,

LV. SO ſoone as I knew of your being here, I made as much haſte as I poſſibly might to come to you, and had it not beene that ſome occaſions hindred me, I would not haue fayled to haue beene the firſt.

BER. I likewiſe had a deſire to haue come ſooner, to the end I might the more at leaſure haue enioyed the pleaſant freſhnes of this Garden. But becauſe the way betweene this and my lodging is long, I ſtayed for the company of Signior *Anthonio*, to enioy by the way his good conuerſation.

LV. To ſay the very truth I am glad that I haue found you here, for if I had beene here my ſelfe alone, I ſhould haue been halfe afraid.

AN. And of what.

LV. Haue you not heard that which is bruted abroad theſe few dayes paſt.

AN.

AN. I haue not heard any thing, neyther know I what you meane, vnlesse you first declare it vnto me.

LV. Why it is onely sayd ouer all the town, that there hath of late appeared in this garden certain visions & spirits which haue affrighted diuers men, so that for my part, though it bee somewhat against my good reputation, I am not ashamed to confesse it, I am so fearefull, that I had rather fight with any man how far soeuer aboue me in force and strength, then to be alone in place, where auy such cause of feare and amazement might happen.

AN. There are many which would laugh at this which you say, and attribute your feare to faintnesse, and want of courage: but I will not maruell hereat, because I know how violently such passions and conditions of the mind are, which as it seemeth, grow and are borne in men, so that though they would neuer so faine, yet they cannot shake them off and forget them: so that I haue seene a man, who if you shewed him a Rat, would cry out, and enter into amazement, trembling like a child, though in all other his actions, he wanted neither valour nor courage. Besides this, it is a thing publique, and well knowne of a Noble man in this Country of ours, who, if you shut any doore in the whole house where he is, at what houre soeuer it be of the night, entreth into such an alteration and agony, that somtimes he is ready to throw himselfe out at the window. And there are others, which if you make any iesture at them with your hands or fingers, they trouble and vexe themselues, as though you did them the greatest oppression and outrage in the world.

A man that could by no meanes endure the sight of a Rat.

A Noble man that if you shut by night any doore of the house, would be ready to throw himselfe out at the window.

BER. These are naturall passions and imperfections, which seeing, as the old Prouerb is, no man can take away that which Nature hath giuen, they that are troubled with them, are not to be blamed, if they cannot leaue and cast them off so lightly, as it seemeth they might, to those that are not encombred with them.

AN. They are not so absolutely natural, as you tearm them for they are qualities which worke in men, according to the complexion of which they are: and as the complexion which is the causer of them may change, & is often changed through

space

ſpace of time and many other accidentall cauſes, ſo alſo may be changed theſe which you call paſſions, defectes, or inclinations naturall. Wee ſee this verified by good experience, in thoſe who are much troubled with melancholy, who ſo long as this humour dureth, are amazed at al things which they ſee, hauing in their minds a kind of impreſſion and imagination, which maketh thoſe thinges ſeeme to be of an other Figure, then indeed they are: but this humour conſuming, and the other humours comming to prædominate aboue that of Melancholy, this amazement of theirs weareth away, and they becom in conditions farre different to that they were before: in this ſort the chollericke man is commonly haſty and heedeleſſe in all occaſions, and the flegmaticke more ſlow and tardiſe: But age, time, and chaunces, change many times one complexion into another, and ioyntly the paſſions, conditions and operations of them, as by example wee ſee euery day.

LV. So that you ſay, though they be not wholy natural, yet there is no great error in ſaying that they are, whiles their complexion ſo continueth without changing,

AN. Vnderſtand it how you will, but howſoeuer they are the force which they haue is great, ſo that if it be not with ſingular reaſon and diſcretion, they are ſeldome kept vnder, and ſubdued?

BER. May they then at any time be ſubdued?

AN. Yea indeed may they, for I my ſelfe haue ſeene good experience thereof, in a Kinſwoman of mine, not dwelling far from hence, which being vexed with a kinde of melancholy, called by the Phyſitians Mirrachia, which bereaueth the Patient of all iudgement, driuing him to a kind of madnes and frenzie, in ſuch ſort ſuppreſſed and preuented the ſame with diſcretion and reaſon, that ſhe ſeldom ſuffered her ſelfe to be vanquiſhed thereof: And truly it was ſtrange to ſee the combate that paſſed between her & the melancholy, in ſuch ſort that you ſhould ſee her ſometimes forced to fall down groueling to the ground, flat vpon her face: and though the violence of this humour was ſuch, that it forced her ſometimes to teare in peeces ſuch things as ſhe had about her, & to caſt ſtones at thoſe that paſſed by, and to bite thoſe that approached her:

A ſtrange melancholy humour of a Gentleman which by reaſon and diſcretion ſhee violently ſuppreſſed.

yet reason continually so striued against the vehemency of these passions, gouerning, detayning, and suppressing them, that by little and little they vtterly forsooke her, leauing her sences cleare, & her iudgement vntroubled as it was before: but leauing this and returning to your speech of the Spirites, which are reported to be seen somtimes in this garden: did you euer procure to sound out the truth thereof.

LV. Yes marrie did I, but I could neuer learne any certainety thereof, so that I hold it for a iest, and al other such like tales of which the common people speaketh.

AN. There are some certainely, yea and very many, which I take to be meere fictions & fables, inuented by men for their pastime, or some other cause that moued them: others there are, which are vndoubtedly of most assured truth, as it appeareth by sundry examples and successes which cannot be denied.

LV. Truly Signior *Anthonio*, I should be very glad throughly to vnderstand this matter of Spirits, whether they bee illusi- and deceites of the deuill, who representeth them in imagination and fancy onely, or whether they are truely seen and discerned with our bodily eyes, for according to the diuersity of tales which I haue heard, and of such diuers sorts, I know not what I should iudge thereof.

AN. You haue entred into a matter very deepe, & me thinks you go about to make me a Diuine perforce, as yesterday you did, in that terrestriall Paradise, wherein because I found you then easie to be contented, I am the readier now to satisfie you so far as my knowledge extendeth. Let vs therfore repose our selues on this greene banke, where with the shadow of those trees of one side, & the freshnes of this Fountain on the other, we shall sit to our ease and contentment.

BER. We are ready to fulfill and obey your commandement in al things, especially in this tending to so good an end: and surely I haue oftentimes beaten my braines aboute this matter, of which you will now entreate, but still in the ende, finding the conceit thereof intricate, and aboue my capacity, I gaue it quite ouer.

AN. Well therefore, I will begin to say what I know, and as there

there ariseth any doubt, aske, and I will do my best to resolue and satisfie you as well as I can, and with the greatest breuity possible, for otherwise the matter is so great, & so much therof written, that we should neuer bring it to an end, and because these illusions and apparitions of Spirits, chiefly proceed of the deuils, let vs first see what the auncient Philosophers thought of them, not touching our christian religion. The Peripatetikes & chiefly *Aristotle* were of opinion. that there were no deuils at all, & so sayth *Aueroes*, that he knew no spirituall substances but those which moue the heauens, which he calleth also Angels, separated substances, intelligences, and mouing vertues, so that the deuils being spiritual substances, he seemeth to deny that there be any. Of the same opinion was *Democrites*, and therin so obstinate, that certain yong men clothing themselus one night in deformed & vgly attire, seeming to be very deuils indeed, thinking to make him afraid, when they came into the place where he was, vsing horrible and fearefull gestures, he shewed himselfe secure without any alteration at all, bidding them cease to play the fools, because he knew well there were no such bugs as they represẽted. And when these Philosophers were asked, what griefe that was which those endured who were possessed of Spirits: they answered it was a passion proceeding of a melancholy humour, affirming Melancholy to be able to worke these effects: and as yet the most part of Phisitians maintaine the same, affirming that when the Deuill speaketh in diuers tongues, yea though often very highly & mistically, yet that all this may well proceed through the operation of a vehement melancholy. But this is a manifest error, for amongst the Ethnike Philosophers themselues, there were diuers of a contrary opinion, as *Pythagoras*, *Plato*, *Socrates*, *Trismagistus*, *Proculus*, *Pophirius*, *Iamblicus*, and many others, though S. *Augustine* in his ninth booke *De ciuitate Dei* sayeth, that *Plato* and his followers called the superiour Angels Gods, and that they were the selfe same, whom *Aristotle* called Angels: and in this sort is to be vnderstood the Spirite of *Socrates*, so famous in *Platos* works, and of which *Apuleius* writeth a whole booke, and whosoeuer attentiuely readeth the Timens of *Plato*, and his *Cratilus* in the tenth Dialogue

Illusions and apparitions of Spirites doe chiefly proceede of the Deuill.

Democrites would by no means beleeue that there were any deuils.

The old Philosophers opinion touching those that were possessed with Spirites.

De legibus, shall find that he meant the same: and *Aristotle* him selfe sayeth, that Lemures and Lamiæ dwell in a sad Region.

Lemures & Lamiæ.

LV. I vnderstand not these names if you declare them not plainlier vnto me.

AN. The Diuels are called by sundry and different names which though for certaine respects keepe their particular significations, and Lamiæ properly signifie a kind of Deuils, yet vnder the same name, are also contayned Hagges and Witches, as persons who haue confederation and agreement with the Deuill, and Lemures or Lares are such as we call Hobgoblins or Domesticall Spirites: and as these are Spirites, it seemeth to make against that which in other places he maintayned: But leauing these men who went so blindly and obscurely to worke: Let vs come to the truth it selfe, which is Christ, and to our Christian Religion, which manifestly teacheth vs to vnderstand, what wee should belieue as touching these maligne Spirites, whose being is proued by so many examples and testimonies of the holy Scripture, and by the mysteries and miracles wrought by the same God our Sauiour, in casting them forth of humane bodies: The which afterwards the Apostles and holy men did in like sort. The Philosophers which confessed that there were diuels, though they vnderstood, that their office was to torment the soules of euill liuers, as sayeth *Plato* and *Xenocrates* in his Booke which he made of death, yet they draw diuers wayes, for they make good spirites and euill spirites, and they call the departed souls of great wise men, Spirits and half Gods, fayning thē through the excellency of their merites, to be assumpted into heauen, where, though they neuer entered into the Consistorie with the other Gods, but when they were called and appointed, yet were they Mediators for men that liued on the earth, carrying and offering vp their messages, requests, demaunds, and supplications to the Gods in heauen. Neyther made they heere an end, but they called also the Gods. *Dæmons*, as it appeareth by the words of *Trismegistus*, which are thus. When the separation, sayth he, shall bee of the soule from the bodie, the examination thereof shall bee tryed by the power & iudgment of the chiefe *Dæmon*, who finding it righteous and godly,

The fabulous fiction of the old Philosophers.

Dæmonia.

he will assigne it a conuenient and happy place: but if he find it spotted with wickednesse, and defiled with sins and offences, he will throw it into the deepe *Abysmes*, where there is alwayes horrour and confusion, terrible tempests, violent waters, and vnquenchable fires: And so by degrees downewardes towardes the earth, they place other Gods, still declining till they come to the ill Spirites, which they say are those who dwell vnder the earth in the deepe *Abysmes* thereof. Faining besides a hundred thousand other such like toyes and vanities, which if you desire to see, you may reade the Phylosophers before named, and besides them *Cælius Rodiginus*, *Protinus*, *Pselius*, and many others, who haue particularly written of this matter. But one thing I will assure you, that he had need of a very diuine judgement, whom they confound not with theyr intricate and obscure contrarieties: It is best therefore that we referre our selues to the Church, following for Pylots in this matter the holy Doctors, who clearely expresse the pure truth hereof, and so shall we attaine to the vnderstanding of that which we pretend.

BE. You say well, but first declare vnto vs, whether *Lucifer* and those other Angels that offended with him in ambition & pride, fell altogether into hell, or no.

AN. They fell not altogether into the very Abysme of Hell, though they all fell into the truest Hell, which is Punishment. Those which remained in the places between, was because they had not offended with so determinate an obstination and vehemence as the others had, and they remayned also there, because it was necessary and conuenient for our merite, that we should haue Spirites for our enemies, and in such place where they might vexe vs with theyr temptations. For which cause, God permitted a great parte of them to remayne in the ayre, the earth and the water, where they shall continue till the day of iudgement, and then they shall bee all damned into the very dungeon of Hell: so that we haue with them continuall warre: who though they bee in the places which I haue sayd, yet are they not out of Hell in respect of torment, for theyr paine is all alike. All this is out of Saint *Thomas*, in the first part. *Quest.* 64. *Ar.* 4. The diffe-

Whether Lucifer and those other Angels that offended with him, fell altogether into Hell or no.

rence of the degrees of Spirites, is rehearced by *Gaudentius Merula*, taking the same out of *Pselius*, who maketh 6. kindes of spirits between Heauen and Hell. The first, who are those that remained in the highest Region of the ayre, he calleth angels of fire, because they are neere vnto that region, and perchance within it. The second kind, saith he, is from the middle region of the ayre, downeward towards the earth. The thirde on the earth it selfe. The fourth, in the waters. The fift, in the Caues and hollow vautes of the earth. The sixt, in the verie dungeon and Abysme of hell.

Sixe degrees of Spirites.

LV. In such sort, that they are as it were enter-linked one with another: but tell me, haue all these Spirits one selfe dutie and office.

AN. No, if we will beleeue *Gaudentius Merula*, but many, and those of diuers sorts. For the chiefest griefe and paine of the first, which were those that had least offended, seeing thēselues so neere Heauen, is the Contemplation: that through theyr wickednesse they haue lost so great a Beatitude, (though this be generall to them all) and these are nothing so harmful as the others are. For those which are in the middle of the region of the Ayre, and those that are vnder them neerer the earth, are those which sometimes, out of the ordinary operation of Nature, doe mooue the windes with greater fury then they are accustomed, & do out of season congeale the clouds, causing it to thunder, lighten, hayle, and to destroy the grasse, Corne, Vines, and fruites of the earth, and these are they, whose helpe the Negromancers do often vse in their deuilish operations. Amongst other thinges which are written in the Booke, called *Malleus Maleficarum*, you shall find that the Commissioners hauing apprehended certaine Sorceresses willed one of them to shew what she could doe, assuring her life, on condition that from thence forwarde, shee should no more offend in the like. Whereupon going out of the fieldes, in presence of the Commissioners, and many other beside, she made a pitte in the ground with her hands, making her water into the same, which being done, shee stirred about the vrine with one of her fingers, out of the which by little and little after she had made certaine Characters, and mumbled a few

The Deuils haue seuerall and sundry offices.

A strange storie written in the booke called, The Hammer of Witches.

few wordes, there arose a vapour, which ascending vpward like a smoake, began to thicken of it selfe in the midst of the region of the ayre, gathering and making there a blacke fearfull cloud, which cast out so many thunders and lightnings, that it seemed to be a thing hellish and infernall: the woman remayning all this while still, asked at last the Commissioners where they would haue that clowde to discharge a greate quantitie of stones, they pointing her to a certaine place, where it could doe no hurt at all, the cloude of a soddaine beganne to moue it selfe, with a great furious blustring of winds, and in short space comming ouer the place appointed, discharged a great number of stones like a violent showre, directly within the compasse thereof. And in this sort may the Witches and Negromancers worke many such like thinges, through the helpe of those Spirits, as we wil hereafter declare. But turning to the third kind of Spirites beeing on the Earth, whose principall office and function is to persecute men, and to tempt and allure them to sinne, and thereby to worke theyr damnation, enuying that those glorious places which they once enioyed in heauen, should be possessed and replenished with men. These vexe vs, these trouble vs, these deceiue vs, and entise vs all to those wicked offences, which we cōmit against the maiesty of him, who made and created vs of nothing, these lye in waight day and night to entrap vs, sleeping and waking they allure vs to euill thoughts and naughty works, tempting our soules, and perswading vs to run the way of perdition: the which because they are Spirites they may very well do, in vexing and tempting our Spirit, yea and many times, so that wee are not able to perceiue it. And though *Gaudeneius* and *Pselius* attribute to sundry kindes of Spirites, sundry functions in particular, yea in general each of them can indifferently vse them, though they be of another kind. For in doing euill, they agree all in one malice, and most earnest desire to worke our damnation by all meanes possibly they may.

The office & function of the third degree of Spirits.

The Deuils malice against vs proceedeth onely of enuie

The Deuils though of different kinds yet in malice and desire to doe euill are all alike.

BER. Is that true which they say, that there is no man but hath at his right hand a good Angell, and at his left hand a bad.

AN. Doubt not of this, for as God for our good and bene-

fire, hath ordayned to each of vs a good Angell to accompany vs, whom we call our Angell of gard, who as by the Holy Church we are taught, keepeth and defendeth vs from many dāgerous temptations, by which the deuil procureth to work our damnation: so also haue we at our left hand an ill spirite, which still in soliciting, perswading and alluring vs to sin, and offend by all means possibly he may. And the Gentiles though they were not so illuminated as wee are, yet did they in parte acknowledge this, calling the good Angell *Genium hominis*: though this of the euill Angell I haue not found approued by any Author, onely that it is an opinion which the common people holdeth, and is generally allowed: and besides, the readinesse of them at hand to procure vs to sin, is confirmed by the holy Scripture in sundry places.

Euery man hath a good Angell and a bad attendant vpon him.

Genium hominis.

BER. What power hath God giuen vnto these good and bad Angels, which we carry dayly in our company?

The wonderfull puissance of the Diuell.

AN. That you may vnderstand by the words of *Iob*, who sayth, There is no power which may be compared thereunto: and so leauing aside that which concerneth the good Angell, all whose works are wholy directed to the seruice and will of God: as touching the euill Spirit our enemy, he is so mighty & puissant in forces, that in a momēt he can throw down mountaines, and rayse vp valleyes, force riuers to run against theyr streame, drye vp the Sea, and turne all things in the worlde topsie turuie, so that hee ouerthrow not the frame, and Machine thereof made and ordayned by the hand of God. But you must consider, that they cannot vse and put in effect this power and vertue, with the which they were first created, when they list: For God hath so bound and limited them, as S. *Austine* sayth in his third booke *de Trinitate*, that they cannot put in execution the full puissance of theyr malitious desire, without the permission of God, by which they are brideled and restrained.

The power of the Deuill restrained by God.

LV. How commeth it then, that they doe often vexe and torment men, not onely doing them great and grieuous dammages, but also oppressing them with violent and suddaine death: As for Example, I can tell you two things of mine owne knowledge, both most true and strange, whereof this one

one that followeth, happened in the Towne where I was borne and brought vp, in which there was a man of very good qualitie, and well learned, who had two sons, the one of which being about the age of twelue or thirteen yeeres, had through some fault of his, so offended his mother, that in a rage shee beganne to curse him with detestable maledictions, betaking him to the Diuels of hell, and wishing that they would fetch him out of her presence, with many other horrible execrations: this was about ten a clocke at night, the same being passing dark and obscure; the foolish woman continuing her wicked curses so long, till at last the Boy thorough feare, went out into a little Court behind the house, out of which he suddenly vanished, in such sort, that though with great diligence they searched round about the house, they could by no meanes finde him, at which both his Father and Mother exceedingly wondered, because both the dores of the same Court, and all others about the house, at which he might goe out, were fast bolted and lockt; about two houres after, they heard in a chamber ouer their heads, a very great noise, and withall the yong Boy groaning, with extreame anguish and griefe: whereupon they presently going vp, and opening the chamber doore, which they found also fast lockt, they perceiued the silly Boy lye grouelling on the ground, in the most pitifull plight that might be: for besides, his garments which were rent and torne all to peeces, his face, hands, and in a manner his whole bodie, was scratcht and grated, as though he had bin drawne thorow thornes and briers: and he was so disfigured and dismayed, that he came not that whole night to himselfe. In the meane time, his parents caused him to be drest and cured, in the carefullest sort they might, omitting nothing which they thought to be expedient for the recouery of his health: The next day, after his sences were somewhat comforted, and that he began to recouer his iudgement, they asked him by what meanes this mischance had happened vnto him, to whom hee made answer, that as he stood in the court or trippet, there came vnto him certaine men of exceeding great stature, grimme in countenance, and in gesture lothsome and horrible, who presently without speaking any word, hoysed him vp into the ayre, and

A strange chance that happened to a Boy in the Citie of Astorga.

caried

caried him away, with such swiftnesse, that it was not possible, to his seeming, for any bird in the world to flye so fast; and at last lighting downe amongst certaine mountaines full of bushes and bryers, they trailed him thorow the thickest of them, from one side to another, araying him in such sort, as at this present he was to be seen: and thinking surely none other, but that they would kill him, he had at last the grace and memory to commend himselfe vnto God, beseeching him to help and assist him: at which very instant, they turned backe with him thorow the aire, and put him in at a little window, which was there in the chamber, where when they had left him, they vanished away. This Boy I knew familiarly, both in his yong and elder yeeres, for he liued many yeeres after: but he remained euer after that time deafe, and dull conceited, neuer recouering his former quicknesse and viuacity of spirit: taking continually exceeding griefe, when any man talked with him of this matter, or brought it any way into his memorie.

A N T. Truely those parents who in their angry mood, offer and betake their children to the Diuell, doe most grieuously offend, of which this that you haue said is an excellent example: But now for answere of your obiection, I say that sometimes, for iust causes, God permitteth the Diuell to vse and put in execution, some part of the much which he may doe: as you may vnderstand by his suffering Satan to persecute *Iob*, whom he yet so limited, that he could haue no power to touch his soule, and the like hath he done & doth, in other things which we haue seene and knowne, and haue happened, and daily happen in diuers parts; of the which I will tell you one, that happened about eight or ten yeeres since, in a Village called Benauides, where two men being together in a field, there arose of a sudden, a terrible tempest, with such violence of weather and winde, and presently thereupon a whirle-wind so strangely impetuous, that it amazed those that beheld it. The two yong men seeing the fury therof, come amaine towards them, to auoid the maine danger, ranne away as fast as they posibly might: but to be short, make what haste they could, in fine it ouertooke them, who fearing lest the same should swing them vp into the ayre, let themselues fal flatlong down to the earth, where

A very strange thing that happened in Benauides.

where the whirle-winde whisking round about them a pretty while, and then passing forth, the one of them arose, so altered, and in such an agony, that he was scarcely able to stand on his feete, yet as well as he could, sometimes going and sometimes creeping, he came towards those that stood vnder a hedge, beholding this which had passed, who seeing that the other made no semblance at all to rise, but lay still without stirring or motion, went to see how he did, and found him to be starke dead, not without markes vpon him of wonderfull admiration, for all his bones were so crushed, that the pipes and ioynts of his legges and armes, were as easie to bee turned the one way as the other, as though his whole body had beene made of mosse, and besides, his tongue was pulled out by the rootes, which could not by any meanes bee found, though they sought the same round about the place most diligently. This matter was diuersly iudged of, but the most part tooke it to bee the iust iudgement of God, whom it pleased to make this man an example to the world, in suffering him to end his daies so miserably, and to haue his tongue torne out of his head, and carryed away: for he was noted to be a great outragious swearer, and blasphemer of Gods holy name, while he liued.

The miserable end of a swearer.

LVD. And may it not be that the whirle-winde, catching this man in the middest thereof, might haue power to worke these effects, as wel as whole Rocks to be whirled vp, and trees to be turned vp by the roots, by the furious bussing together of windes, when they meete.

ANT. I confesse vnto you, that the force of whirle-windes are very great, and that they worke often very dangerous and damageable effects, as that which destroyed *Algadefres*, ouerthrowing the houses and buildings, and making them all flat with the earth; in like sort it is passing dangerous at Sea, when two contrary windes take a ship betweene them, for seldome or neuer any ship so taken escapeth: but as for this which happed in Benauides, I cannot iudge it to be other, then the worke of the Diuell, through the permission of God, as by two reassons it appeareth: the first, that they being two men together, the one was saued: the other, that the dead mans tongue was wanting, and could not be found.

LVD.

LV. You haue satisfied vs, as concerning the power which the Diuell hath, and the limitation thereof, therefore passe on I pray you with your former discourse.

The fourth kind of Spirits.

ANT. The fourth kinde of Spirits are those which are in the water, as well the Sea, as Flouds, Riuers and Lakes, these neuer cease to raise dampes and stormes, persecuting those which saile, putting them in great & fearefull dangers, through violent and raging tempests, procuring to destroy and drowne the ships also, through the ayde of monsters, rockes and shallowes which are in the Sea: the like doe those of the Riuers, guiding in such sort the Boats, that they make them to ouerturne, and causing those that swimme, to entangle themselues in sedge or weeds, or bringing them into some pits or holes where they cannot get out: and finally, by all meanes possible they persecute and molest them, so far as the limitation of their power extendeth. The fifth kinde of Spirits, are those which are in the Caues and Vauts of the earth, where they lie in waite to entrap those that dig in Mines and Wells, and other workes vnder the ground, whose death and destruction, they couet and procure as much as they may. These cause the motions and tremblings of the earth, through the aye of the windes which are therein enclosed, whereby whole Cities are often in danger to be swallowed vp, especially those which are built neere the Sea: whole mountaines are hereby throwne downe, infinite peoples destroyed, yea, and sometimes the Sea, hereby breaketh into the Land, wasting and deuouring whatsoeuer it findeth before it. The sixth and last kinde of Spirits, are those who are in the Abysmes and place, whose name is Hell, whose principall and proper office is, besides the paines which they endure, to torment the damned soules: This is the place where is no order at all, as saith *Iob*, but continuall feare, horror and amazement.

The fift kinde of Spirits.

These are causers of Earthquakes.

The sixt kinde of Spirits.

BER. Seeing you haue declared vnto vs how many sorts of Spirits there are, tell vs also I pray you, whether they haue bodies or no: because I haue often beaten my braines about this secret, without finding any man that could herein resolue mee.

ANT. You may well call it a secret, considering the diuers opinions

opinions that are thereof, for many say that they are pure Spirits, as *Apuleius*, who made himselfe so well acquainted with them, writeth that there is a kinde of Spirits, who are alwaies free from the strings and bonds of the body, of which number is Sleepe and Loue, whom he termeth spirits: whereby he seemeth to confesse, that there are others which haue bodies, and so thinketh Saint *Basile*, who attributeth bodies not onely to these Spirits, but also to the Angels. The like is vnderstood by the words of *Pselus*. They who follow this opinion, alledge for the maintenance thereof, the words of the Prophet *Dauid*, where he saith: He which maketh his Angels, Spirits, and his Ministers of fire, &c. they alledge also Saint *Augustine*, to haue beene of the same opinion, saying: that the Angels before their fall, had all their bodies formed of the superiour and purest part of the Ayre, and such those haue as yet, which remained guiltlesse of *Lucifers* offence: the bodies of whose followers were turned into a thicker and grosser ayre, to the end they might be therein more tormented. But the Master of Sentences saith in his second Booke, That this is not Saint *Augustines* opinion, but falsely attributed vnto him, and so the common opinion of all the holy Doctors is, that both the Angels and Diuels are pure Spirits, as Saint *Thomas*, and Saint *Iohn Damascene*, and Saint *Gregorie*, who answere most sufficiently to such doubts, as may hereupon be mooued, as how they may feele, suffer, and receiue punishment: though *Gaudencius Merula* defend the contrary, saying, That things incorporate, cannot onely suffer or receiue feeling, of any bodily paine, but that also to feele them in vnderstanding is vnpossible. But as for this opinion, hold it for a manifest errour, for truely *Gaudencius* in some of his opinions, goeth farre wide of the marke. If I should heere rehearse each of the seuerall Doctors opinions, I should beginne an endlesse worke: leauing them therefore, I will come to the point indeed, and that which the rest confesse to bee the generall opinion, as I said before, of all or the most part of the holy Doctors of the Church, which is, that the Angels when it is necessarie, doe fashion and make vnto themselues visible bodies, for the effects which they pretend, as we find in many places of the holy Scriptures:

The opinion of Saint Basil, touching the bodies of Spirits.

Both the Angels and Diuels are pure Spirits.

The generall opinion of the holy Doctors concerning the substance of Spirits.

The Spirits when it is necessary, fashion vnto thẽselues bodies of fire, ayre, or earth, &c.

Scripture: whether it be of ayre thickened, of fire or of earth, it maketh no matter, but that so it is, see what is written of the three Angels that came to the house of *Abraham* in the likenesse of three beautifull yong men: and the Angell *Gabriel* appeared to the glorious Virgin in a most goodly forme and figure, when he brought her the Salutatiõ. The selfsame is permitted to Diuels in their operations, whose bodies, though we call phantasticall, because they vanish quickly away, yet they verily are visible bodies, formed of such substance as I said before, but the same is so fine and delicate, that it straight dissolueth and vanisheth.

And because this is to the purpose of that which you asked mee, and which we now discourse of, I haue so lightly passed ouer all the rest, for there haue not wanted Doctors, which affirme the Diuel to be in such maner bodily, that they haue need of food wherewith to sustaine themselues, and that they feare stout men, and flye from their sharpe weapons, and that being stricken, they feele anguish and paine. And if you be desirous to see many particularities, and the seuerall opinions of diuers learned Authors, reade *Cælius Rodiginus*, in his second Booke *De Antiquis Lectionibus*, where he discourseth copiously therof. But now, for not digresing from the principall, let vs come to that which they call, *Phantasma*, the which hath his beginning in the phantasie, which is a vertue in Man, called by another name, *Imaginatiue*, and because this vertue being moued, worketh in such sort, that it causeth in it selfe the things fained and imagined to seeme present, though in truth they are not: We say also, that the things which vanish away so soone as we haue seene them, are phantasies, seeming to vs that we deceiue our selues, and that we saw them not, but that they were onely represented in our fansie. But this is in such sort, that sometimes we truely see them indeed, and other times, our imagination and phansie so present them to our view, that they deceiue vs, and we vnderstand not whether they were things seen or imagined, and therefore, as I thinke, comes it, that wee call the things which we really see, Visions: and others which are fantasticated and represented in the fantasie, Fancies; whether of which this was that happened in *Fuentes de Ropell*, I know not,

What Phantasma is.

but

but sure I am that it was as true as strange, neither is the place so far distant, being onely two miles hence, but that you may by infinit witnesses, be thoroughly resolued of the verity thereof. There liued about thirty yeeres since, a Gentleman of good account, called *Anthonio Costilla*, who (of the which I my selfe can giue good witnesse) was one of the valiantest and hardiest men of all the Country, for I haue bin present at some broyles and bickerings of his, in which I haue seene him acquite himselfe with incredible courage and valour: In so much that being somewhat haughtie, and suffering no man to ouercrow him, hee had many enemies thereabouts, which caused him wheresoeuer he went, to goe alwaies well prouided: so that one day riding from his owne house, to a place called *Valla Nueua*, hauing vnder him a good Ginet, and a strong Launce in his hand, when hee had done his buysinesse, the night comming on, and the same very darke, he leaped a horse-back, and put himselfe on his way homeward: comming to the end of the Village, where stood a Chappell, in the forepart or portall of which, there was a lettice window, and within the same a Lampe burning: thinking that it should not be well done to passe any further without saying his prayers, he drew neere vnto the same, saying his deuotions a horseback, where whiles he so remained looking into the Chappel, he saw three visiõs like Ghosts issue out of the middest thereof, seeming to come out from vnder the ground, and to touch the height of the roofe with their heads.

A strange vision that happened to a Gentleman in Fuentes de Ropell.

As he had beheld them a while, the haire of his head began to stand an end, so that being somewhat affrighted, he turned his horse bridle, and rode away: but hee had no sooner lifted vp his eyes, when he saw the three visions going together a little space before him, seeming as it were to beare him cõpanie, so that commending himselfe to God, and blessing himselfe many times, he turned his horse, spurring him from one side to another, but wheresoeuer he turned, they were alwaies before his eyes; whereupon, seeing that he could not be rid of them, putting spurs to his horse, he ranne at them as hard as he could with his Launce, but it seemed that the visions went and moued themselues, according to the same compasse wherein hee

guided his horse, for if hee went, they went, if he ranne, they ranne, if he stood still, they stood still, alwaies keeping one euen distance from him, so that he was perforce constrained to haue them in his company, till he came to his owne house, before which there was a great court or yard, opening the gate of which, after he was lighted off his horse, as hee entred hee found the same visions before him, and in this manner came he to the doore of a lodging where his wife was, at which knocking and being let in, the visions vanished away: but he remained so dismayed and changed in his colour, that his wife thinking he had receiued some wound or mishap by his enemies, often asked him the cause of this his deadly countenance and alteration, and seeing that he would not reueale the same vnto her, shee sent for a friend of his that dwelt thereby, a man of good qualitie, and of singuler learning and integritie of life, who presently comming, and finding him in that perplexitie, importuned him with such instance, that at last he recounted vnto him the particularity of each thing that had hapned. He being a very discreete man, making no exterior shew of wonder or amazement, bad him be of good courage, and shake off that dismayment, with many other comfortable perswasions, causing him to goe to supper, and from thence brought him to his bed, in which leauing him laid, with light burning by him, he went foorth, because hee would haue him take his rest and sleepe, but he was scarcely gone out of his chamber, when *Anthonio Castilla* beganne with a loud skritch to cry out for helpe, whereupon he with the rest entring into the chamber, and demaunding the cause of this outcry: he told them, that he was no sooner left alone, but that the three visions came to him againe, and made him blind with throwing dust vpon his eyes, which they had scraped out of the ground, which in truth they found it to be so: from that time forward therefore they neuer left him vnaccompanied: but all profited nothing, for the seuenth day, without hauing had Ague or any other accident, he departed out of this world.

LVD. If there were present heere any Physitian, he would not leaue to affirme and maintain, that this proceeded of some melancholly humor, ruling in him with such force, that he see-

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med really to behold, that which was represented in his fantasie.

BER. The same also may well bee, for many times it seemeth that we see things, which indeed we doe not, being deceiued through the force of our imagination: and perchance this of those visions may be the like, who being once represented in the imagination of fancie, had force to worke those effects: and the humour which caused the same, encreasing through amazement and feare, might at last procure death: yet for all this, I will not leaue to beleeue, but that these visions were some Spirits, who taking those bodies of ayre, earth, water or fire, or mingling for that effect any of those Elements together, came to put so great amazement in this man, that the same was cause of his death.

ANT. In all things which by certaine knowledge, cannot be throughly approued, there neuer want diuers and contrary opinions: so that in this diuersity of iudgements, I would rather impute it to the worke of Spirits, then to any melancholly passion or humor: and perchance if these visions had not had sufficient force, through this amazement, to procure his death, yet would they haue beene cause vnto him of some other secret infirmity: but howsoeuer it was, it was by the secret permission of God, the which wee comprehend not, and therefore it were in vaine to trouble our selues more about it.

BER. Many the like things happen in the world, full of admiration, as well for the terror of their effects, as for the mystery of their causes which we conceiue not. Of which sort was that which hapned in Bolonia to *Iohn Vasques de Ayola*, the verity of which I haue found to bee approoued by most certaine and indubitable proofes.

A notable strange thing that hapned in Bolonia, to one Iohn Vasques de Ayola a Spaniard.

LVD. I haue heard this often, as a thing whose truth is not to be doubted of: but seeing you vndertooke to tell it, I pray you goe forward with the same.

BER. I will tell it you, as it was told mee, and as it is both in Bolonia and Spaine, by infinite testimonies confirmed. This *Ayola* in his youth, with other Spaniards his companions, comming to Bolonia, with intention to remaine there, and to studie the Lawes, as many of his other Countrey-men did, and

finding at the first no conuenient lodging, wherein they might commodiously remaine, so as for their study was necessary: as they went, enquiring vp and downe the streets, they met with three or foure Gentlemen of the Towne, of whom they demanded, if they could addresse them to any good place where they might abide, being strangers newly come out of Spaine, and vnacquainted: the one of the Gentlemen smiling, made them answere, that if they desire to haue a commodious house, he would furnish them with one, pointing to a goodly great house in the same streete, whose dores and windowes were fast closed vp, and that without any rent or hyre at all: at which liberall offer of his, the Spanish Students being somewhat abashed, thought surely that hee had iested with them, till another of the Bolonians tolde them that the same was in deed spoken merrily, because the same house had beene mured, well twelue yeeres since, no man in all this space daring liue within the same, by reason of the fearefull Visions and sights, which are there vsually seene and heard by night: so that the owner, saith he, hath giuen ouer and abandoned it as a thing lost, because there is not any man found so hardy, that dare aduenture to abide there onely one night. If the matter be no greater then this (quoth *Ayola*) let him deliuer mee the keyes, and I and my companions will (God willing) goe liue in the same, come what will. The Gentleman hearing this their resolute answere, tolde them that if they required the keyes, they would cause them to be deliuered vnto them, with many thankes besides: whereupon finding them still persist in their determination, they brought them to the owner of the house, who laying many terrours before their eyes, and seeing them not regard the same, but rather to laugh thereat, caused the doores to be vnrammed and opened: and deliuering them the keies, put them in possession of the house, assisting them besides with some necessary houshold-stuffe; the rest that wanted, they prouided for themselues, so that being furnished of al things, they tooke vp their lodging in a chamber that opened into a great Hall, hiring a woman that dwelt there without to dresse their victuals, for they could not finde any that dared serue them within the house. All those of Bolonia stood inten-

tiue to behold the ſucceſſe of this matter: the Spaniards only making a mockery thereof,for hauing beene there aboue thirtie dayes,they had neuer ſeen nor heard any thing,ſo that they held all that which was ſaid to be a meere fable: but within a while after, they two being one night layd downe to ſleepe, and *Ayola* remaining at his ſtudy, towards midnight he heard of a ſudden a great brute and noiſe,as if it had been the clattering of many chains together:vpon which,growing into ſome alteration, he imagined preſently with himſelfe the ſame to be without doubt the Viſion,which was wont to be ſeene in this houſe,and therefore determined to go and waken his companions,but being about to goe, it ſeemed that his heart failed him,ſo that he was, as it were, forced to attend the euent of this alone: after he had liſtned intentiuely a while, he perceiued that the ſame noiſe came vp the great ſtaires of the Hall,ſo that pulling vp his ſpirits, and commending himſelfe to God with a good heart,and bleſſing himſelfe many times,taking in one hand his ſword,and in the other a candle lighted, he went out of his chamber,and put himſelf in the midſt of the Hall,for the chaines,though the noiſe they made were great,ſeemed to come very leaſurely:ſtanding ſo a while,he might ſee come towards him thorow the dore that opened to the ſtaires,a fearful viſion, that affrighted him extreamely, and made all his haire ſtand an end, for it was the carkas of a very great man, onely knit together by the bones, without any fleſh at all, like the forme wherein death is painted: he was tied about the legges and round about the body with certaine chaines, which hee drew trailing along: and ſo ſtayed himſelfe,the one and the other ſtood ſtil beholding a while,til at length *Ayola* recouering courage, ſeeing that the viſion moued not, began to coniure him with the greateſt and holieſt words that his feare ſuffered him to imagine,to tel him what the thing was which he ſought or deſired,& to let him vnderſtand,if he needed any thing,promiſing him his helpe and aſsiſtance ſo far as he poſsibly could. The viſion laid his armes a croſſe,and making ſhew that he receiued gratefully his offer, ſeemed to recommend himſelf vnto him. *Ayola* bad him againe,tel him,if he would haue him go with him to any place.The viſion bowed downe his head,and

pointed to the staires, whence he came. *Ayola* bad him goe on before in Gods name, promising stedfastly to follow him, whither soeuer he went: vpon which, the vision began to returne whence he came, going with great space and leasure, seeming to be so clogged with the chaines, that he could go no faster. *Ayola* following him, as hee came to the middest of the staires, whether through the wind, or that he trembled in seeing himselfe alone with such company, his candle went out, so that his amazement and feare was much greater then before, yet gathering together his spirits as well as he might, he said to the vision: thou seest that my candle is out, therefore stay heere a while, and I wil go light him, and come presently back againe, whereupon going backe, and kindling the same in the fire, he returned, finding the vision in the selfe same place where hee left him, so that the one and the other going on anew, they past thorow the whole house, and came into a Court, and from thence into a great Garden, into which the vision entred, and *Ayola* after him: but because there was in the middest thereof a great deepe Well, *Ayola* stayed, fearing lest the vision should turne vpon him, and doe him some outrage: which the vision perceiuing, made signes that he should not be afraid, as it were requesting him to go with him to a certaine place of the Garden, towards which he pointed, whither they were no sooner come, but the vision vanished suddenly away.

Ayola being alone, began to call and coniure him, making great protestations, that if there were any thing, in which hee might stand him in stead, hee was there ready to performe the same, and that there should be in him no fault at all: but staying there a while, and seeing nor hearing any thing more, hee aduised to pull vp foure or fiue handfuls of grasse and herbes, in the selfe same place where himselfe thought that the vision vanished, hauing done which, hee returned and awaked his companions, whom hee found both soundly sleeping. They looking vp vpon him, saw him so altered, and his colour so changed, that they verily thought he would there haue ended his life, whereupon they rose vp, and forced him to eate of a conserue which they had, and to drinke a little wine, then laying him downe on his bed, they asked him what was the cause

cause of this his deadly alteration of looke, whereupon he told them all that had hapned, beseeching them to keepe it secret, because in reuealing it to others, they should neuer be beleeued. But, as these things are hard to be kept secret, so one of them told it in a place, whence it was knowne throughout the whole City, and came at last to the hearing of the chiefe Magistrate, who endeuouring to sound out the truth thereof, commanded *Ayola* by solemne oath to declare the particularity of each thing which he had seene, who did so, making this former relation. The Gouernour hearing him tell the same with such assurance, went with others of the Towne to the same place of the Garden, where, according as he had told them, they found a great heap of withered grasse, in which commanding certaine men to digge with spitters, they found, and that not very deepe, vnder the ground a graue, and in the same a carkas with all the markes declared by *Ayola*, which was the cause that his whole report was credited to bee true, but seeking to enquire and learne what bodie the same so buried should be, so encheined and exceeding in greatnesse the ordinary stature of other men, they found no man that could expressely satisfie them therein, though there were diuers old tales told of the predecessours of the owner of that house. The Gouernour caused incontinently the carkas to bee taken vp, and buried in a Church, from which time forward, there were neuer any fearefull visions or noyses seene or heard, more in that house. *Ayola* returned afterwards into Spain, and was prouided, through his learning, of many offices vnder the Crown, and his sonne after him, in our time, was a man of great sway and authority in this Countrey.

LVD. It seemeth that *Ayolas* courage was farre better then *Costillas*, seeing the one dyed through feare, and the other remained liuing: but I would faine vnderstand in what sort this Vision might appeare, which seemeth not to be a matter of so great mystery.

ANT. At least the Philosophers and Physitians, cannot attribute it to the abundance of melancholy, because it appeared by the carkas which they found buried, that the same vision was truly and substantially seene by *Ayola*, and not represented

in his fancie. And if there were heere any Diuines, I dare vndertake there would not want diuersity of opinions, for some would say it was the worke of the Diuell, to no other end then to mocke the people, in forming to himselfe a body of ayre or earth, of the same figure like the carkas that lay buried: Others would rather maintaine the same to be a good Angell doing so, to the intent that the same body, whose soule was perchãce in heauen, might enioy sacred buriall, neither would they want reasons for maintenance of their opinions, euery man may therefore beleeue herein as pleaseth him, without offending, but howsoeuer it were, by a good or euill Angell, it was by the will and sufferance of God, and for my part I take it to be the surest to iudge alwayes the best.

BER. Your reason is good, and truely this matter is not without some great mystery which wee vnderstand not, and therefore let vs spend no more time in altercation about it.

ANT. Many things haue hapned and happen daily in the world, to search the depth and bottome of whose secrets, were great presumption, at which, though sometimes by signes and tokens we may giue a gesse, yet wee must alwaies thinke, that there is some thing hidden from vs, & of this sort is that which happened to a Gentleman in this our Spaine, whose name, for the foulenesse of his endeuour, and many respects beside, I conceale, and the name also of the Towne where it happened. This Gentleman being very rich and Noble, delt in matters of dishonest loue with a Nunne, the which to the end shee might enioy his abominable embracements, willed him to make a key like vnto that of the Church doore, and shee would finde time and meanes (through her turne which she had about the seruice of the Sacristie and other such occasions, to meete him there, where they both might satiate their filthy lusts and incestuous desires. The Gentleman exceedingly reioycing at this match, caused two keyes to be made, the one for the dore of the Church Portall, and another of the Church doore it selfe, which being done, because it was somewhat farre from his house, hee tooke one night his horse, and for the more secrecie of this matter, rode thither alone: being come thither about midnight, leaping off his horse, and tying him by the

A notable strange chance that hapned to a Gentleman in Spaine in a Monastery of Nunnes.

the reines of the bridle to a conuenient place, he went towards the Monaſtery, of which opening the firſt doore of the Portal, he found that of the Church open of it ſelfe, and in the Church a great light and brightneſſe of Torches and wax candles, and withall, he heard voyces, as it were of men ſinging, and doing the funerall ſeruice of ſome one that was deceaſed: at which being amazed, hee drew neerer, better to behold the manner thereof, where he might ſee the Church to be full of Friers and Prieſts, ſinging theſe obſequies, hauing in the middeſt of them a coffin couered with blacke, about which were many lights and tapers burning, each of the Fryers, Prieſts, and many other men beſides, that ſeemed to aſſiſt at theſe funerals, hauing alſo a wax-candle burning in their hands, but his greateſt aſtoniſhment of all, was that he knew not one of them: after hee had remained a while beholding them, he approched neere one of the Fryers, and asked him for whom thoſe honorable ſolemnities were done, who anſwered him that ſuch a Gentleman, naming his own proper name, was dead, and that they were now performing the honors of his buriall. The Gentleman laughing replied, ſaying, he whom you ſpeake of, liueth, and you are deceiued, nay, quoth the Frier, you are deceiued, for he is aſſuredly dead, and his body heere preſent to be buried, and therwith fell to his ſinging againe. The Gentleman being herewith in a great confuſion, asked another, of whom he receiued the ſelfeſame anſwere, ſo that being ſtriken with a great amazement, without more attending he went out of the Church, and getting vpon his horſe, beganne to ride as faſt as he could homeward: but he had no ſooner turned his horſe head, when hee was ware of two great black maſtiues that accompanied him, of each ſide of his horſe one: who, doe what he could, with rating and ſtriking at them with his ſword, would neuer leaue him, till he came to the gate of his houſe, where lighting off his horſe and entring in, his Pages and ſeruants cõming to receiue him, wondred to ſee the colour of his face ſo pale and deadly, aſſuring themſelues that ſome great miſchance had happened vnto him, beſeeching him with ſuch inſtance to tell them what ayled him, that at laſt, he recited vnto them all the particularities of this before rehearſed hiſtory, hauing made an end of

which,and entring into his chamber, the two blacke mastiues of a sudden rushed in vpon him,& woried him, so that his seruants not being able to succour him,he dyed presently,verifying that of his funerals,which he had seen done while he liued.

LV. This man was paid the hire of his desert,for what more grieuous offence can a man commit,then to endeuor to violat that,which is to God so solemnly sacred? & surely for my part I am of opiniō that these mastiues were two diuels,set loose by God,receiuing of him power & permission thus cruelly to punish a wickednes so detestable,or els they might be 2.very mastiues indeed guided by the diuel,through the suffrāce of God. And perchāce those visiōs he saw in habits of Friers & Priests, were to warne him of his error & offence,to the end he might haue repēted & craued pardon,& the like might be of the mastiues that accōpanied him to his house: but he like an ill Christiā neglecting to vse penitēce & cōtrition,paid with the losse of his life,that which his offēce deserued, I wil not iudge of his soule, which in so dangerous an estate passed from his body.

BER. I take it for all this that he might be saued,if at such time as he saw himselfe assaulted by the dogges, hee had the grace hartily to repent.

LVD. Happy was he if he had this grace,and most vnhappy and miserable if he wanted it, but leauing this, passe on I pray you Signior *Anthonio.*

ANT. There is another written by *Alexander de Alexandro*,in his *Diebus genealibus*, which because it serueth fitly to our purpose,I will not passe it ouer: and as the same *Alexander* saith, it was tolde him by a great friend of his, whom he so highly commendeth, and with such earnest words,to be a man of great vertue and no lesse credite, that hee putteth no doubt, but that the matter passed really and truely as hee told it him. This friend of mine, saith he, had a deare companion, a Gentleman of good quality, who through a long infirmitie, hauing endured exceeding paine and anguish, and being counselled for the recouery of his health,to goe to the Bathes of Cuma, requested him to beare him company, which he did with many other Gentlemen besides: after they had remained there a certaine space, the sicke Gentleman daily so empaired

Another very strange history written by Alexander de Alexandro.

payred in health, that finding no amendment, they returned backe towards Rome againe: but by the way, his infirmity so encreased, and he waxed therewith, and with the wearinesse of trauell so weake, that he ended his dayes in an Inne, by the way, where he came to lodge. His companions heauily bewayling his death, caused him to be buried with the greatest funerall solemnity they might, in the Church of the Village where they were, remayning there som few dayes after, about the performance of his obsequies, which being finished, they departed towards Rome: growing one night late, they tooke vp their Inne in a Village, where this friend and companion of the deceased Gentleman, layde himselfe downe to sleepe in a bed that stoode alone in a chamber, the dore of which being fast lockt, and a candell burning by his bed side, being broade awaked, of a sodaine hee saw stand before him his dead companion, whom he had left buried in the other Village, his eyes hollow, his face deadly, his countenance pittifull, leane, and yellow, who approaching the bed, and beholding him without speaking a word, began to put off his cloathes, which seemed to be, the very same that he wore while he liued: what so euer hee that lay in the bed sayd vnto him, he aunswered not a word, but after his cloathes were off, lifting vp the couerlet & sheete, he layde him downe in the bedde by him, who through great feare was so dismayed, that hee had not the power to resist him, so that the dead man came nearer vnto him and made semblance to take him in his armes, who with exceeding horror, seeing himselfe in this distresse, and being shrunke to the further side of the bed, when hee saw there was no remedie, tooke as good courage as he could, and thrusting downe the cloathes between them, because he should not touch him, began to make resistance, which the dead man perceyuing, and beholding him with a grim & angry countenance, rose out of the bed, putting on his cloaths and shooes againe, and so went his wayes, vvithout being seene from that time forwarde anie more. The other remayned in the bed vvith so great feare & perplexity, that he fell thereof grieuously sicke, & was in great hazard of his life, though hee recouered at last: hee affirmed that when he made that resistance to keepe the deade man

from

from him that by chance the other touched him with one of his feet, which exceeded all the yce of the world in extremity of coldnesse.

B B R. This thing is surely very strange, and hardly to bee judged of, for what soeuer you will conster it, there can not want contradiction.

A N I confesse it to be so, yet I should vndoubtedly hold it to be an illusion of the deuill, who endeuoured, if he could to haue deceyued him that lay in the bedde, taking him the shape and figure of his dead friend: but God would not suffer him to doe him any hurt, and in manner as the same deuill came not imagined or fantasticall, but taking on him a visible body, and such as through the thickenesse thereof might bee touched, so vanished hee away, and turned into ayre againe. And that the deuils forme and thicken in such sort their bodies, that they seeme somtimes verily and visibly to resemble vs: you may plainely vnderstand by another example of *Alexander*, who sayth, that a certaine Monke called *Thomas*, with whom he was familiarly acquainted, being a man euer after this accident of a most holy and approued good life, who being resident in a Monastery neere vnto the city of Luka, being situated amongest certaine mountaines, falling one day out with some other of the Monkes, and moued with an exceeding passion of choller, went furiously out of the Cloyster, with determination to absent himselfe from thence for euer, and to goe liue in some other part: as he was thus trauersing the thickest of the mountaine, hee met with a great tall man, of a tawny Sunne-burnd complexion, with a long blacke beard, rowling eyes, and his garment hanging downe to the ground. After hauing saluted him, the Monke asked him whether hee went that way, seeing the same was no beaten or vsuall path: The other answered him, that hee followed a horse of his, which was broken loose, and had strayed ouer those mountaines into certaine meadowes on the other side, so that they went on together talking, till they came to a riuer at the foot of the mountaine: which because the same was very deepe, and full of great pits, they went along the side thereof, seeking a Foord or passage, till at last comming to a

Another most strange historie writtē by Alexnder de Alexandro.

certaine

certaine place which seemed passable: the Moonke would haue puld off his hose and shooes, but the other would by no meanes suffer him so to doe, saying, that he was tal and strong enough to carry him safely ouer on his shoulders, in which perswasion he was so earnest, that make the Monke what excuse he could, he trussed him, halfe perforce vp vpon his shoulders: at which instant looking downwards, he chanced to spie his Ferrymans feet, not hauing seene them till then, which were of a farre different making from those of other mens, so that entring into some suspition, he would faine haue loosed himselfe, but he could not, for the other began to wade with him into the deepest of the streame: whereupon, fearing it to be as in truth it was, hee beganne with great inward deuotion to commend himselfe to God, & to call vpon the blessed name of Iesus for helpe: at which very instant, the other, who was the Deuill indeed, threw him downe on the shoare of the Riuer, vanishing presently away, with so horrible a noise and tempest, that the very sandes of the Riuer were turned vpsie downe, and the Oakes that were vpon the bankes were torne vppe by the rootes, and the poore Moonke left in a traunce halfe dead, who, so soone as hee reuiued, and came to himselfe, returned penitently to his Cloyster, giuing thankes vnto GOD, for the danger out of which hee had deliuered him.

BER. To make recitall of all such like thinges as happen in the world, were to beginne an endlesse and infinite work: for the Deuilles, though they loste grace, yet lost they not theyr naturall vertue, as *Anthonio de Florencia* writeth, so that if the same were not restrayned through the will of GOD, they could worke many greater hurts and damages then those which they do.

AN. According to that of S. *Paul*, they cannot onely take them such formes of bodies as we haue said, but they can also transforme themselues into Angelles of light to deceiue vs, which they would each moment put in practise, as sometimes they do, were not theyr power suppressed & preuented, which God doth somtimes by his only will, and somtimes by a third person, as that of the deuill, which vnder the habite of a verie

beau-

beautifull and wise woman dined with a Bishoppe, who was deliuered from destruction by S. *Andrew* the Apostle, cóming to demaund almes of him like a Pilgrime, by aunswering a question proposed to him by the Deuill: which was, how far distant the heauen was from the earth: Thou shouldest better know then I, aunswered Saint *Andrew*, because thou hast falne from thence; wherewith the deuill finding himselfe discouered, vanished presently. But it is to no purpose to detain our selues in these examples, because there are whole volumes full of them: and Saint *Gregory* in his Morals rehearseth manie notable thinges, which they may reade that desire to know them.

The answere of S. Andrewe to a question proposed to him by the Deuill.

A [illegible]ge hystorie of Don Antonio de la Cueua.

B E R. For all this, I must needes tell you one by the way, which hath beene tolde me for a matter vndoubted, and most assuredly true, of one *Don Anthonio de la Cueua*, a Gentleman passing well knowne in this our Countrey, now lately deade: who by Gods permission, for some cause to vs vnknowne, was, while he liued, often tempted and vexed with visions and fantasies, so that in continuance of time, hee beganne not to feare them, though he accustomed to haue all night long continually a candell burning by him in the Chamber where hee slept, One night amongst others, lying in his bedde, and reading of a book, he might heare a great rumbling vnder the bed, and as he lay imagining what the same might be, hee perceyued come from vnder the bed, close by the bedde side an arme and hand, seeming to bee of a naked Blackamoore: which taking the Candell, turned it downwards in the Candlesticke, & put it forth, & at that very instant, offered to come into the bed to him, which he endeuouring to resist, the blacke Moore, or rather deuill grasped him by the armes, and he him likewise, beginning to wrestle & struggle together with such force, and making so great a noyse, that the seruantes of the house awaked, who comming into the Chamber, to knowe what the matter was, found *Don Anthonio de Cueua* alone, in such a heate and sweating, as though he had newly come out of a Stewe or Hotehouse, vvho declared vnto them the particularitie of this accident, and withall, that so soone as they began to enter into the Chamber, the Vision vntwynged himselfe

selfe from him, so that hee knew not what was become thereof.

LV. At one thing I doe much wonder, which I haue often heard to be affirmed for truth, that the Deuils also are *Incubi* and *Succubi* taking oftentimes to that end the shape and likenes somtimes of men, somtimes of women.

A N This is affirmed by many Authors: for their malice is so great, that they will not sticke to commit the greatest abomination and wickednes that may be, so that ioyntly they may procure and cause men to commit it with them. *Cælius Rodiginus* sayth, that there was in Greece a man called *Marcus* naturall of Cafronesus, who had a great familiarity with Diuels, for which cause he liued alwayes solitary, conuersing little with other men. This man vttred many of the diuels secrets of which this of the *Incubi* and *Succubi* was one, and many other, that for their filthinesse and abomination are not to bee spoken of: but according to his confession, all the Deuils doe not vse this execrable offence, but those onely who are neere vnto vs, and doe forme their bodies of a grosse substance, as of water or earth. Saint *Augustine* sayth, that the Satyres & Faunes were thought of some to be *Incubi*, because they were so luxurious. Hence many tooke occasion to authorize that for truth, which is reported of *Marlin*, that he was begotten of a Deuill, but this is better sayde then affirmed, for whether it be so or no, God onely knoweth: and besides this which I haue sayd, he speaketh of many other particularities & secrets that are amongst the deuils, which in truth, it is best not to know nor vnderstand, for the knowledge of them can bee no way profitable, and may perchance be some way hurtfull.

Incubi.
Succubi.

The Deuills malice is such, that he wil not sticke to commit any abhomination: so that hee may cause men to comit it with him.

Marcus a Grecian, that had great familiaritie with deuils.

B B R. If the deuill can doe that which this *Marcus* sayeth, perchance *Lactantius Firmianus* tooke thence occasion, to write that folly of his, saying that the authority of *Genesis* which saith, As the sonnes of GOD sawe the daughters of men which were beautifull, they tooke them for wiues, and had children by them, is vnderstood by the Angels, whome God held here in the world, so that hee attributeth to the bodies, with which they conuersed with women and begotte children.

An Erroneous opinion of Lactantius Firmianus.

AN. Truly, you may rightly term it his folly, for there cannot be a greater, as both Saint *Thomas* and all the other Doctors of Theologie affirme, vnderstanding by the sons of God, men that serued him, & walked in the way of righteousnesse, & by the sons of men, those that followed their owne lusts and pleasures, not regarding that which they ought to doe: for it vvere absurde to thinke that the Angels should pollute themselues with such filthinesse as the deuils doe, who also do it not because they therein receiue delight, but because of the sin & offence, which they therein make men to commit ioyntly with them: for they cannot in truth, howsoeuer they fashion their bodies, exercise any vitall operation, though there want not some, who say that the deuils come to bee enamoured of vvomen, and pursue them in loue with lust and desire: but I esteem this to be a meere mockery, for if the Deuill at any time make a shew of loue, the same is dissembled, and that which he only seeks, is the destruction of the soule, vvithout hauing any other respect, for verification of which, I vvill tell you what I saw in the Iland of Cerdinia, in the City of Caliar, where at that instant was handled the Inquisition of certaine Witches, who they sayd, had confederation, and did communicate with those of Fraunce and Nauarre, of which many not long before had bin sought out and punished, at that very time there was a beautifull young mayden of the age of seauenteen or eighteene yeares old, apprehended and accused to haue acquaintance and fleshly conuersation with the Deuil, brought to the same by the allurements and entisements of one of these witches. The diuell vsed oftentimes to resort vnto her in the likenesse of one of the most beautifull young Gentlemen in the World, vsing so sweet & comely behauiour, that the poor Wench, became so vehemently enamoured, and so deepely inflamed in his loue, that of all worldly felicities she accounted his company to be the greatest: but when hee savv his time, and thought her to be sure enough his, tooke such order that the matter vvas discouered, and the Mayden taken, vvho persisted so obstinately against the persvvasions of those that willed her to repent, and to craue mercy, that it was wonderfull, thinking surely that the Deuill would helpe her, as hee had

A wonderful history of a mayden that was enamoured of the Diuell.

had promised, perseuering in such ardent loue and affection towards him, that with her passionate speeches, she amazed and moued to pitty those that heard her speake: and for conclusion, willingly suffered her selfe to bee put aliue into the fire and burnt, still in vaine reclaiming the promised assistance of her abominable Louer, loosing thereby both her body and soule, which so easily shee might haue saued, in dying Christianlike, and taking patiently with repentance her bodily death in this world.

L. V. Truly her end was most pittifull and lamentable, yet farre better did another of which I haue heard, beeing likewise a young Mayden, rich, beautifull, and of good parentage, who with extreame and vehement affection, became to be inamoured of a young Gentleman liuing in the same Towne where shee remayned, but for her reputations sake, shee coueted so warily this secret feruent affection of hers, that it was neyther perceyued of the Gentleman himselfe, nor of any man else, the Diuell onely excepted, who, seeing occasion offered, whereby as hee thought, to procure her damnation: tooke vpon him the likenesse, habite and gesture of the Gentleman: offering vnto her his seruice and loue, with such artificiall perswasions, that after solemne promise of marriage, he came to haue the vse of her body, to which otherwise her chaste desire would neuer haue consented: after which, hee frequented many nights her company, lying in naked bedde with her, as if he had been indeed the Gentleman whose shape he tooke vpon him, and with whose loue the Mayden was so ardently inflamed, In this maner passed ouer many months, the deuill alwayes perswading her not to send him any messages, because it was for some respectes conuenient to keepe the matter for a while secret, and withall that she should not conceiue any vnkindnesse, if seeing her in publike, he vsed no outward semblance of loue towards her, aduising her also to vse in all points the like strangenesse towards him, preuenting hereby the inconuenience that might haue hapned, if shee should haue found her selfe in company with the supposed Gentleman.

An other strange history of a mayden deceyued by the Deuill.

The matter continuing thus, it fell out that the mother of

this mayden gaue vnto her a Booke of deuout prayers to read which she often perusing, the Deuill had no more power at al to come in place where she was, nor to abuse her any longer, because shee ware the same continuallie about her necke: Whereupon, at the end of three Monethes, shee wondering much at his absence, and withall hearing that hee, I meane the supposed Gentleman, courted another Gentlewoman, entering into a most impatient iealousie, shee sent him one day word, that by any meanes hee should come speake with her, about a matter most important. The Gentleman, without vnderstanding the cause, being full of curtesie and good behauiour, awayting a time when her mother was out, came and found her alone, and after hauing curteously saluted her, demaunded what her pleasure was. The Mayden seeing him speake as one that scarcely knew her, bathing her face with teares, in words full of griefe, complayned of his strangenesse and forgetfulnesse, asking him for what demerite of hers hee had left her so long vnuisited. The Gentleman astonished at this manner of speech, aunswered her as a man amazed, and vtterly ignorant of her meaning: whereupon, kindled with exceeding choller, shee beganne to threaten him, that seeing hee had despoyled her of that which she held dearest, that he should not now thinke to cast her off, and that if he would not of his owne accord accomplish the promise of marriage which hee had vowed vnto her, shee would besides her complaints to God and the World, doe her vttermost diligence to constraine him perforce to that, whereto by his most solemne protestation he was bound. The Gentleman strooken herewith into greater admiration then before, aunswered her, that he thought her not to bee in her right sences, for neuer in his life had he promised marriage, nor once spoken to her in secret, neyther was of meaning to satisfie any demaund of hers.

The poore wench well nigh out of her wits, after infinit exclamations, calling heauen and earth to witnes, began perticularly to recite vnto him all such things as had passed betweene her and the diuell, asking him how he could be so impudent to deny the same, she mingled with threatning tears, wishing

wishing him to haue the feare of Gods vengeance before his eyes. The Gentleman with great confusion began to blesse himselfe, protesting vnto her by the most solemn sort of oaths hee could, that she was deceyued, and that of this matter hee knew nothing at all. Oh God (quoth shee) and how is this possible, doe you not remember that on such a very day, to mee most vnfortunate: Naming a great Festiuall day, you sware, and vowed to accomplish with me the holy estate of marriage in the open face of the Church, which you sayd you were constrained to deferre as yet for some respects. But he hauing heere no longer patience, to the end quoth hee, that you shall fully and plainely perceiue your owne error, I wil by sufficient information, and vnrefusable witnesses proue vnto you, that I was not in this Towne the day you say, neyther 20 dayes before, nor 20. dayes after: if any man therefore in my name haue deceyued you, I am not to be blamed: and to the end she might be the better resolued, hee sent incontinently for seauen or eight persons of credite, as well of his house as others, which without knowing the cause wherfore, solemnly swore and declared, that this Gentleman had beene the very day, and all the time mentioned, absent in another Towne aboue fifty leagues from thence. The young Mayden remayned confused and ashamed, as well for this, as for other particular things passed between her and the Diuell, which seemed to her impossible to haue beene done by any humaine man, so that her iudgment waxing clearer, she now began to suspect this her detestable louer, to be him, who indeed hee was, and thereupon entring into a wonderfull deepe repentance, and vtterly giuing ouer the world, she placed her selfe in a Monastery, where she continued most deuoutely the rest of her life in Gods seruice.

BEN. She tooke in my iudgement the best and surest course both for her own saluation, & to reuenge her selfe of the iniury receyued by her ennemy. But seeing you haue set vs in this matter, I pray you tel vs what power and authority they haue ouer the Deuill, that vse and exercise the Art of Negromancy: for it is manifest that Negromancers and Witches constraine the deuils, & make them perforce obey and accomplish their

Negromancy.

commandements: and many also carryed them bound and enclosed in rings, boxes, little viols, and many other thinges, applying their helps to such vses as themselues will, and such Deuils they commonly call Familiars.

A N. It cannot be denyed, but that there is such an Arte called Negromancy, vsed in old times by faithful and vnfaithfull, and now in these our dayes also by diuers. But this Arte may be exercised in two sorts, the first is naturall, which may be wrought through things, whose vertue and property is naturall to do them, as hearbs, plants, and stones, and other things, as the Planets, Constellations, and heauenly influences: And this Arte is lawfull, and may without scruple or offence bee vsed and practised, of those that can attain vnto the knowledge of their hidden properties, and such is that of which Saint *Thomas* writeth in his Treatise, *De ente & essentia* though some doubt whether the same bee his or no, where he alleadgeth, that *Abell* the sonne of *Adam*, made a booke of all the vertues and properties of the planets, which foreknowing that the world should perish through the generall floude, he enclosed so cunningly in a stone, that the waters could not come to corrupt the same, whereby it might be preserued and knowne to all people. This stone was found by *Hermes Trismegistus*, who breaking it, and finding the booke therein enclosed, profited wonderfully by applying the contents thereof to his vse; which booke comming afterwards to the hand of S. *Thomas*, it is said, that he did there-with many great experiences: amongst the which one was, that being sicke, and troubled with the noyse of beastes and carriages that passed through the street, remedied that trouble, by making an Image, such as the Booke prescribed him, which being buried in the streete, none of all the Beasts had power to passe thereby: but cōming thither staid or went backward, not being by any man to be constrained to do the contrary: He also telleth of a certaine friend of his, who by the selfe same book made an Image, putting the which into a Fountaine, it caused all such vessels as touched the water thereof, presently to breake, which came by obseruations of certaine houres and points in working of those Images, of which they tooke greate reckoning

Natutall Magique.

Abel the son of Adam made a booke of the vertues of the Planets

ning and heed, to the end that the planets might the better vse their influences in working those things, which seemed supernaturall. The vse of all this is so lawfull, that there is nothing to bee sayde to the contrary. The other kinde of Negromancy or Art Magique is, that which is vsed and practised through the helpe and fauour of the Deuill, which hath beene of long time, as we know, exercised in the world? And of this, the holy Scriptures giue vs sufficient testimony, as well in the old Testament, speaking of the Magitians of *Pharaoh*, who contended with *Moyses* and *Aaron*, as in the new Testament, in the *Acts of the Apostles*, making mention of *Simon Magus*, rebuked by S. *Peter*: and besides, to satisfie your emaund, you must vnderstand, that the Deuils may also be orced and constrained by the good Angels: and this is because of the grace which the one lost, and the other as yet retaine.

The vse of natural magique is lawfull.

But leauing a part of the examples, which wee find in the new Testament, of that which our Sauiour Christ, as verie GOD and MAN wrought with them: Let vs come to the Apostles and Saints, who by the vertue of words, and in the onely name of Iesus, made them obey and accomplish all that which they commaunded them: But the Magitians neyther by themselues, neyther by their wordes, Characters or signes, haue power or force to constraine the Deuilles to any thing, how so euer they perswade themselues to the contrarie: which because you shall fully vnderstand to be so, you must know that none can vse or exercise this Arte of Negromancie, vnlesse hee first make a secrete agreement, or expresse Couenant with the Deuill, and such Deuilles with vvhom they deale in these Couenants, are not of the common sort, but of a higher and superiour Condition: For amongst themselues (sayth Father *Franciscus de Victoria*) in a Repetition vvhich hee made of Magique, they doe obserue theyr orders and degrees of Superiority: and this is for the better vse of theyr wickednesse: and so sayeth Saint *Thomas*: Some Deuils (sayeth he) are preferred as principals to commaund the rest, and the inferiour deuils are subiect vnto those, which are of mighty force, to execute theyr wickednesse,

The Magitiãs do couenant and agree with the devill.

Some Devils higher in authority then others.

nesse: and therefore the Iewes sayde vnto Christ, that hee wrought his miracles in the name of *Belzebub*, Prince of Deuils, so that the Negromancer, and Magitians that are confederated with the Princes and Captaines of the Infernall Armie, haue alwayes the lesser and inferiour devils in a readines at commandement to do theyr will and pleasure, being thereunto constrained, by those of the higher dignity and condition. And whereas you say, that the deuils are kept by some bound, and enclosed in Ringes, Boxes, or Viols, it is a common error and deceit, which the deuills make them belieue, with whom they deale, for they are where, and in what place, and when they list themselues, and how farre soeuer they be of, yet at such time as they are called, or theyr presence required, they come in the very same instant to make answere, to those which holding them for Familiars, and thinking surely that they carry them alwayes present with them, demaund or aske any thing of them, who are greatly abused and deceyued in presuming that they are able to holde them forcibly at their commandement: because it proceedeth not thorough the wordes of the Negromancer, but through the might and authority of the higher Spirites and Deuils, which as Captains gouerne and commaund them: Yea, and sometimes constraining them to remaine bound indeed, when they haue any notable exployte in hand, but else for the most part they leaue them alwayes at liberty. This is not onely the opinion of S. *Thomas*, but also of S. *Augustine*, and almost all the rest of the Doctors that handle this matter, who write thereof many particularities, leauing which, let vs passe now to other matters, no lesse worthy to be vnderstood.

BER. Let then the first I pray you be one, which of long time, so often as I thinke thereof, hath and doth exceedingly trouble my vnderstanding, and the same is, if the soules of the deceased, returne at any time to visite or to speake with those that liue in the world: as I haue often heard say that they doe.

LVD. There want not sufficient reasons to confirme that which you say: but leauing the determination thereof to better Diuines then wee are: let vs handle our former discourse of Fancies and Visions, of which vndoubtedly many that are

repor-

reported to be true, are faigned, and sometimes take their beginning of occasions that happen, whereby they are thought to be true, when in deed they are not.

B E. This is an ordinary matter, & hapneth dayly, for confirmation of which, I will tell you of one that chanced not long since in this Town, wherein we now are, & the party yet liuing, which was a woman, who rising one night very earely before day, to doe certain busines shee had, hauing ouer night willed her Mayde to leaue the fire well couered, to the end she might light her Candle in the morning, and finding the same quite out when she rose, fell into a great chafe: the mayd seeing her Mistris so angry, stept out of dores with a candell in her hand, and going from house to house without finding fire, perceyuing at last a Lampe burning within the Church, went and knocked at the dore thereof, desiring the Sexton to light her candell. Her Mistres being out of patience, and not enduring to stay so long, tooke another candle, and going to the house of one of her acquaintance lighted the same, returning at that very instant by one side of the Church, as her Mayde did by the other, and being in the Sommer time both vnclothed sauing onely that they had a thin white Petticote ouer theyr smockes, they chaunced to be seene by a Neighbour thereby, who was risen a little before, whose eyes belike not being well opened, he tooke them to be Sprights, and published the next day that he had seene certain women go about the Church in Procession with Candles in their hands. Some that heard him, added that they were eight, others twelue, others twenty and thirty, and amongst the rest they affirmed that some yet liuing were seene, who hearing thereof, fell into the greatest feare of the world, that they should not liue long, but I procured to search out the truth thereof, & found it to be in such sort as you haue heard.

A prety tale of Sprights that were seene in Beneuenta.

AN. Let but once such a matter as this come amongst the common people, and it will grow so from one mouth to another, that at last, of a Flie they will make an Elephant, neuer willing to acknowledge themselues to be deceyued, as it happened in a very pleasant tale which I will tel you, the truth wheof came after to be discouered. There dyed in a Towne of this

Country, a Gentleman very rich and of great reputation, who had ordayned his body to bee buried in a Cloyster of Friers, which was performed, and his funeralles done sumptuously, with great pompe and magnificence. The night comming, a certaine mad woman that ranne vp and downe the town halfe naked, was by chaunce left in the Church of the Monastery when the Sexton lockt the doore, who hauing seen the deade mans Herse which stood in the midst of the Church couered ouer, & of ech side with a blacke cloth trailing on the ground with great compasse and widenes as the manner is, and beginning to be pinched with cold, (for it was in the midst of the Winter) went to shroud her selfe vnder the same, in which sort she fell a sleepe, till at last the Fryers came into the Quire to say theyr matins, with the noyse of whose voices awaking, she thought good to sport with them a little, & to make them afrayde, beginning to giue great bounces and rumblinges against the Coffin, and withall to skritche and howle in the lothsomest manner she could. The Pryor and his Brethren, somewhat troubled at the suddainenesse thereof, came down into the body of the Church, bringing with them holy-water, and holding in their hands hallowed Candles burning, and vsing such praiers and deuotions as for such a case they thought conuenient.

Another prety tale of a sprite.

Notwithstanding, the foolish woman resolute to goe forward with that which she had begunne, the neerer she heard them approch, the greater bouncing she made, and withall rearing vp the coffin in height with her head, let both herselfe and the same fall as hard as she could, which though shee did many times, yet the largenesse of the mourning cloth kept her from beeing discouered. The Pryor seeing that this coniurations & exorcismes profited nothing at all, thought it should bee a great rashnesse to lift vp the cloath, and to discouer vnderneath, least thereby through feare and amazement, might ensue some harme or daunger to some of the Fryers, and so commaunded them to returne to their Matines. The foole seeing the daunger ouerpast, layde her downe to sleep awhile and waking about the breake of day, conueyed herselfe secretly from vnder the Herse, hiding her selfe in a place of the

Church

Church, vntill such time as the Sexton came to open the doore, and the people beganne to presse in, at which time she stole priuily out of the church. The Fryers comming to visite this Herse, & lifting vp the cloth, found nothing but the groūd trampled and troden, so that they knew not what to iudge thereof. This matter could not remaine so secrete, but that it was in few dayes published, not onely through the whole Citie, but also in many other places, and euery man adding what pleased him, it was told in diuers sorts, and the opinions and iudgements thereof likewise were diuers, no man knowing the truth thereof, till on a certaine day, two Months after the foresayde buriall, it chanced that this foolish or franticke woman standing in the Market place, and beeing enuironed with a number of boyes and idle fellowes, that were ieasting and sporting with her, spyed by chaunce two Religious men of the same Cloyster pasing by, at which breaking out into a great laughter, yfaith, quoth she, Fryers, Fryers, as lusty as you are, I made you once tremble and shake for feare: At which turning backe, better to vnderstand that which shee sayde, she tolde them laughing, that it was shee that laye the same night vnder the Herse, and which made them so afrayde when they came into the Church to say their Matines. The standers by, made her by sweete speeches and fayre promises confesse all that had passed, laughing not a little at the craftines of the foole, and at the generall error in which they had still remained, if shee had not her selfe disclosed vnto them all the particularities thereof.

LVD. Many such things as these, without doubt, do happen in the world, of which some neuer come to bee discouered: but seing we haue sufficiently discoursed of the same, I pray you let me somewhat vnderstand your opinion as concerning *Robingoodfellowes* and *Hobgoblins*, which are sayd to be so common, that there is scarcely any man but will tell you one tale or other of them, of which for mine owne part, I beleeue none, but do make reckoning that euery man forgeth herein, what pleaseth him. *Trasgos y Duendes de Casa.*

AN. Many of them without doubt are forged, and many also true, for these kindes of Spirites are more familiar and

Hobgoblins and Robin Goodfellowes

domesticall then the others, and for some causes to vs vnknowne, abide in one place more then in another, so that some neuer almost depart from some particular houses, as though they were their proper mansions, making in them sundry noyses, rumours, mockeries, gawdes and iests, without doing any harme at all: and though I am not my selfe witnes thereof, yet I haue heard many persons of credite affirme that they haue heard them play as it were on Gyterns & Iews Harpes, and ring Belles, and that they answere to those that call them, and speake with certaine signes, laughters and merry gestures, so that those of the house come at last to bee so familiar and well acquainted with them that they feare them not at all. But in truth, as I sayde before, if they had free power to put in execution their malicious desire, wee should finde these prankes of theirs, not to be iests, but earnest indeed, tending to the destruction both of our body and soule, but as I tolde you before, this power of theirs is so restrayned and tyed, that they can passe no farder then to iestes and gawdes: and if they doe any harme or hurt at all, it is certainely very little, as by experience we dayly see: and therfore leauing vnrehearsed an infinite number of fables and strange tales tolde of them by the common people, I will tell you truely what I saw my selfe, being a boy of ten yeares old, and a Scholler in Salamanca.

A Hobgoblin in the Citie of Selamanca.

There was in that Citty a Widdow, very principall & rich, somewhat aged in yeares, which kept in her house foure or fiue mayde seruants, of the which two were young, and very beautifull. There was a common report bruted abroade in the Towne, that there should be in this Widdowes house a Hobgoblin or spright that played dayly sundry strange pranks of which the most vsuall was: that he threw stones from the roofe of the house, not onely vpon the persons therein, but also vpon others that came to visite the widdow in such quantity, and with such noyse, as though whole showers of them had beene rained out of the Element, yet alwayes harmlessly without hurting any man. This matter grew so publike that the brute thereof came at last to the eares of the Magistrate, who desiring to know the truth thereof, went presently to the

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widdowes house, with at least twenty in his company, entring into which, hee commanded a Sergeant, accompanied with foure other men, to seeke round about the house with a burning Torch, vvilling him not to leaue any corner aboue or beneath vnsearched, wherein by any possibility a man might be hidden, which he and his fellowes executed so neerely, that vnlesse they would haue vntiled the house, they could doe no more: so that returning they made relation, that there was no seeking any further, for all was safe: vvhereupon the Magistrate told the Gentlewoman of the house, that shee was abused and deceiued, and as it was most likely by her yong maydens, who might bring into her house their Louers, by whom these stones might bee so throwne vp and downe: and therefore willed her, for auoyding of all inconueniences, to looke more narrowly vnto them, lest embouldened through this simplicity of hers, they might in time attempt some greater matter. The good Gentlewoman was the most ashamed of the world, not knowing what to reply, yet still persisted to affirme that of the throwing of the stones to be most true. The Magistrate and the rest iesting at her simplicity, tooke their leaue to be gone, but they were scarcely off the staires, but there came such a whirling of stones about their eares, and with such a noise, as though they had bin throwne with three or foure slings together, as thicke as might bee: vvhich falling on their legges, armes and feete, did them no hurt at all. The Magistrate caused the selfe same man which had searched before, to search againe, with great diligence and haste, but it was all in vaine, for there was no body to be found: at which, as they stood wondering, there fell of a sudden in the portall of the house, such a shower of stones amongst them, that it farre exceeded the former, at vvhich their amazement encreasing, one of the Sergeants tooke vp amongst the rest that lay on the floore, a marked stone, and throwing it ouer the toppe of the house that stood on the other side ot the streete in front; If thou be a right diuell (quoth he) returne me this stone againe, at which very moment, the selfe same stone fell from the roofe of the house, and hitte him on the brimme of his hatte ouer his eyes, and the stone vvas euidently knovvne of them all,

to be the very same which he had thrown ouer the other house, so that the Magistrate with the rest of those that were there present with him, departed out of the house, with the greatest astonishment that might be; and not long after there came thither a Priest, of the little Tower of Salamanca, who through certaine coniuration which he wrought, deliuered the house both of this throwing of stones, and all other such like molestations.

A Story of a Student and a Hobgobline in Beneuenta.

LVD. In good sooth, I neuer heard of a merrier Diuell: but afore you passe any further, I will tell you of two things which both happened in this same Towne where we now are: the one was of a yong man, that being a Student in Salamanca, came thence hither to see his mother, being a widow, and was certified by the folkes of the house, that there haunted in the same a Hobgobline, which at sundry times played twenty knauish prankes with those of the house, which the Student would by no meanes beleeue, but laughed at the reports thereof, and at last, grew into choller with them, because they persisted in the earnest affirmation thereof: At night calling for a candle, hee went to a chamber that was made ready for him, and shutting to the doore, layd himselfe downe to rest, but waking within a little while, hee might see vnder his bed a light, like vnto a little flame of fire: at which lifting vp the clothes, and starting out of the bed, he began to looke whence this fire might come, but the same presently vanishing, he turned to his rest againe, thinking surely that his eyes had dazeled, but he had not lyen long when he perceiued a greater flame then the first, to his seeming, vnder the bed, at which lifting the couerings of the bed fearefully vp, and bowing downe his head very low to looke vnderneath the bed, he was suddenly taken by the legges, and pitched topsie turuy ouer, and throwne into the middest of the chamber, wherewith stricken into a great amazement, he cried out as loud as he could for a candle, which being brought, and searching vnder the bed, there was nothing at all to be found: from which time forward the Student acknowledged his error, and was lesse obstinate in beleeuing that there were Hobgoblins. The other was of two Gentlemen, which are now the chiefest in the Towne, and our espe-

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ciall friends, who hearing of a Hobgobline that haunted a poore womans house, holding the same for a iest, would needs goe thither one night with a certaine Priest, to search out the secret cause whence this report might arise: comming thither, and giuing no credite to the poore womans words, of a sudden one of them was striken a great blow vpon one of his iawes, with a clod of stinking filthy clay, of which hee receiued no greater hurt, but that it astonished him a little: There fell also of this earth vpon others of their company, and one of them was hitte a great blow on the shoulder with a tile, so that the Gentlemen and the Priest made as great haste as they could to get thence, not vvithout great vvonder and meruaile.

Another story of a Hobgobline in Beneuenta.

Not long after, a Priest exorcising a woman that was possessed, the diuell that was within her, amongst other things, confessed that it was hee that which had handled them the other night, and that the same clay which he threw at them was out of a graue, and of a putrified body, not throughly yet conuerted into earth. But if we will enter into speech of this kind of Spirits, we shal neuer make an end: for there is nothing told of them, so vnpossible, but I beleeue the same, seeing it is a thing so manifestly approoued, that they can take vpon them, what shape or forme they list: Leauing therefore this, and passing to other points of greater importance, I pray you make me vnderstand, whether this opinion which many doe hold bee true, that whensoeuer any man is possessed, the soule of some one that is dead, should enter into him, and speake within him.

A false and ridiculous opinion that many hold touching those that are possessed.

ANT. In truth you haue reason to seeke to be resolued of so ignorant an absurdity as this of theirs is, whosoeuer maintaine or thinke the same; for though sometimes God permitte the soules departed, for some especiall causes to returne vnto the world, yet doth he not permit them to enter into a body, where is another soule: for two reasonable soules can by no meanes abide in one body, so that there cannot bee a greater falsenesse and error then this: for without doubt they are diuels and not soules, as we may see by their casting forth, which is done by the vertue of holy and sacred words, at which time

they

they vse their vttermost endeuour, not to bee constrained to goe into places, where they cannot exercise their malice: of which wee haue in the Scriptures an example of him, who being, as Saint *Luke* saith in his eight Chapter, possessed of a legion of diuels, was deliuered of them by our Sauiour, by whose permission they entered into a Heard of Swine, which threw themselues immediately downe the rockes, tumbling into the Sea.

LVD. I would also gladly know, what should be the cause that the diuels are so desirous to enter into mens bodies, and can with such difficulty be cast out of them, making thereunto all resistance that they possibly may.

Psellius opinion of the cause why the diuels desire to enter into mens bodies.

ANT. To this question *Psellius* maketh answere, and *Gaudencius Merula* also, saying, That though the diuels are enemies vnto men, yet they enter into their bodies not so much with will to doe them hurt, as with a desire of a vitall heate and warmenesse, for these are such as inhabit the deepest and coldest places, where the cold is so pure that it wanteth moistnes, so that they couet places hote and moyst, searching all oportunities and occasions to enter into them so often, as for some reasons which we vnderstand not, God suffereth and permitteth them so to doe. And when they cannot enter into the bodies of men, they enter into those of other creatures, where willingly they detaine themselues so long as they may, and through the violent strength which the body by their entry receiueth, happen these tremblings, shakings, and forcible motions, which we see they vse that are possessed. This kinde of diuels vse the spirit of the patient, as their proper instrument, and with his tongue speak and vtter what they list: but if they be of those that flye the light, and dwell in the profundities of the earth, as the last and vtmost sort of those of the earth: they make the patient deafe and dumbe, like a blocke without vnderstanding, as though he were depriued of all his sences and forces which he had before: and this is the worst sort of all, and with greatest difficulty cast out. But as for me, I take these rather to be imaginations of those Authors, then opinions inneed to be allowed and held for true: for the diuels not hauing bodies, nor entring into the bodies otherwise then as

pure

pure Spirits,they can receiue neither good nor il of the natural heat,contained in the body of the men into which they enter.

BER. Much might bee replyed to the opinion of these two Authors,but I had rather,seeing the beginning of this our discourse was of the Witch,that with her vrine caused a cloud to rise,in the ayre,that you would tell mee what difference is betweene Witches and Inchanters, and in what sort the one and the other vse their Science.

ANT. Much might be answered to this your demand,but omitting that which is lesse material,let vs come to that which in our vulgar and mother tongue we vnderstand. We call by name of Enchanters, these who publikely and openly haue any agreement or couenant with the Diuel,by whose help they worke things which are in apparance wonderfull, entring into circles,they cause them to appeare and to speake, consulting with them, vsing their fauour and ayde in all their workes,and many they make the diuels alone to doe for them. Witches are those, which though they haue familiarity and conuersation with the diuell, yet the same is in such sort, that they themselues scarcely vnderstand the errour wherewith they abuse themselues, vsing vnknowne signes, characters, and other superstitions, in which they secretly inuoke the names of the diuels, vsing their ayde and counsaile: And because the Diuell may the better bring them to his byasse, hee discloseth vnto them some properties and vertues of roots, herbes and stones, and other things, which haue secret operations, mingling the one with the other, that is to say, that of naturall Magick, with that of the Diuell, but in conclusion, they may all bee called Witches and Enchanters, which with naturall Magick (which is the knowledge of those things whom Nature hath imparted these secret vertues) mingle signes, characters and words, vsing them, though they vnderstand them not, in their sorceries and witchcrafts.

Enchanters.

Witches.

BER. By the way, before you passe any further, I pray you satisfie mee in one thing which you said, that the Diuell doth sometimes enter into the body of vnreasonable creatures, which to mee seemeth very strange, because I neuer heard the like before.

ANT.

ANT. Is your memory so short, that you remember not that which we said a little before of the diuels cast foorth by our Sauiour, which desired leaue of him to enter into a heard of Swine, the which threw themselues presently headlong downe the rockes? But to the end that you may vnderstand that the diuels doe also enter into bruite beasts, at request of those with whom they are compacted, I will heere giue you a later example.

The Diuell sometimes entreth into the bodies of beasts.

When I was a Student, it was my chance to bee familiarly acquainted with another yong man that studied Physicke, in which hee prooued so excellent, that hee was preferred for a Physitian to the Emperour *Charles* the fifth. Hee and I being one day in company, discoursing of such matters as these, of which we now speake, he affirmed to me with great oaths, that when hee studyed Grammer in the Monastery of Guadulupe, as hee went forth one euening to solace himselfe in the fields, hee saw riding on the high way, a man in a religious habite, vpon a horse so leane, and to the outward shew so tyred, that hee seemed scarcely able to stand vpon his feete, within a while the passenger comming to the place where hee walked, after salutations past of both sides, desiring him of all fauour to goe vnto the Towne, and to buy him somewhat for his supper, because for diuers causes hee could not goe himselfe, promising him not to be vnthankefull for so great a curtesie. The Student gently answered, that hee was most vvilling to doe him that or any other measure hee could: vvhereupon receiuing money, hee departed presently to the Towne, and returned with speed, bringing such things as the other had required him to buy. The stranger being hungry, spred his cloke, and ouer that a napkin he carryed with him, vpon the grasse, and fell to his victuals with an appetite, constraining the Student to sit downe, and to eat with him. Where amongst other talk, the Scholler asked him whether he rode that way, who answering to Granada, the Scholler told him that if hee had beene prouided of meanes, he would willingly haue vndertaken that voyage with him, to visite an old mother of his that liued in that City, whom in many yeeres he had not seene. This shall not bee your stay, answered the passenger, for if it

A story of a Student that rode betweene Guadulupe and Granada in one night.

ſhall pleaſe you to beare me company, I will defray your charges thither, and withall, I will promiſe you to take ſuch order, that you ſhall neither be annoyed nor wearied with the length of the way, but vpon condition that we depart preſently, for I cannot ſtay long by any meanes. The Scholler being poore, and the onely thing that letted him to vndertake this iourney, being the want of money, accepted willingly his offer, deſiring him only to attend ſo long, till he had taken leaue of ſome of his friends in the Towne, and fetched a ſhirt or two. The paſſenger being therewith contented, he went his wayes, and returned againe with great ſpeed, but make as much haſte as he could, the night was come on, ſo that he requeſted the other to ſtay till the next morning, which hee would in no wiſe doe, ſaying that it was rather better to trauaile by night, and to reſt by day, becauſe being in the midſt of Iune, the heate was moſt extreame: ſo that they began to goe onwards on their voyage, the one a foote, and the other on horſe-backe, telling old ſtories, and diſcourſing of ſundry matters, till when they had ſo gone a little while, the paſſenger importuned the Student to get vp behind him on the croupe of his horſe, at which the Scholler laughing, told him that his horſe, in reſpect of his paſſing leaneneſſe, ſeemed to be fitter for dogges meat, then to carry two men at once on his backe. Well, quoth the paſſenger, if you knew my horſe ſo well as I doe, you would not ſay ſo, for I aſſure you how ill fauoured ſoeuer he looke, there is not his fellow in the world, neither would I ſell him for his weight in gold: and if you doubt of his abilitie to carrie vs both, get but vp, and you ſhall ere it be long confeſſe the contrary; at which perſwaſion and others which he vſed, the Student got vp behind him on his Palfrey, which carried them away with ſuch ſmoothneſſe, and ſo ſwiftly, that he thought he neuer rode pleaſantlier in his life, and euery foote his companion asked him what hee thought of his leane beaſt, aſſuring him that he would not be tyred or alter his pace, though the iourney were neuer ſo long. After they had ridden all night, at laſt the dawning of the day began to appeare, and the Student ſaw before him a goodly Countrey, full of Gardens and pleaſant trees, and not farre off a very great City, asking of his

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companion what Countrey and City the ſame was, hee made him anſwere, that they were within the precincts of Granada, and that the ſame was the City which they ſaw before them, inſtantly deſiring him in recompence of his eaſie voyage, not to vtter this matter of him and his horſe to any man liuing: and ſo tooke his leaue of him, bidding him to goe where it pleaſed him, for he was to take another way. The Student, after many thankes, diſpatching himſelfe out of his company, went to the Towne the moſt amazed man in the world, thinking it vnpoſſible to finiſh a voyage of ſo many miles in one night, vnleſſe there had been ſome diuell within the horſe, as moſt likely there was.

B E R. It is moſt manifeſt that this could not be without the worke of the diuell, and I will recite vnto you another the like, which a moſt ſubſtantiall friend of mine, a man of very good reputation told mee was moſt certaine and true, and it hapned on the ſelfe ſame way of Granada to his father, which in company of another of his friends going homewards, hauing parted from Valladolid and paſt the Towne of Olmedo, met by the way with a ſtranger, who told him that he was alſo to goe the ſame way, and that if it pleaſed them, he would be glad to beare them company, with which they being very well contented, rode on together, entertaining themſelues with diuers kinds of diſcourſes and paſtimes, till hauing ridden eight or nine miles, their new companion perſwaded them to light downe in a greene medow by the high-way ſide, which was to the eye very greene and pleaſant, and there ſpreading a great cloake which hee wore, drew out of his Budget prouiſion to eate, and ſo did the others alſo, and ſate themſelues all downe vpon the cloake, and two of their Lackies with them, and the new commer would needs haue their horſes alſo ſet their feet vpon the ſame great cloake of his, and ſo breaking their faſt with great leyſure, and deuiſing of ſundrie things, ſuch as beſt pleaſed them, after they had ſitten a good ſpace without ſcarcely thinking of their iourney, they began to make haſte to get a horſe-back, but their new companion bade them take leyſure, for they ſhould come in good time to Granada, ſhewing them with his finger the Citie, not aboue a quarter of a

Another notable chãce that hapned to two men on their way to Granada.

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league from thence, bidding them thanke his cloake: requesting them withall not to vtter this to any man, which they promised him not without singuler astonishment, vpon which he tooke his leaue of them, departing by a contrary way.

LVD. Truely eyther of both these things heere rehearsed, are passing strange: but if, as you say, the diuels lost not their nature, though they lost grace, then is the power and force which they haue, if they be in libertie and not restrained, like vnto that of the good Angels, and so as the Angell carried by the haire the Prophet *Abacuck* out of Iury into the denne of Lyons, which was in Babylon, where *Daniel* was; might the Diuell likewise carry in an houre these men, so great away as is betwixt Olmedo and Granada: and in this maner do I thinke that they carry those men and women, whom we call Sorcerers and Hagges, whither they will themselues.

Sorcerers and Hagges.

ANT. This is a linage and kinde of people, which are expresly agreed and accorded with the Diuel, holding and obeying him as their Soueragne Prince and Master, and suffering themselues to bee marked of him as his slaues, which marke, some say, they beare in one of their eyes, fashioned like a Toades foote, by which they know and haue notice one of another: for they haue amongst themselues great companies and fraternities, making often generall meetings together, at which times, they pollute themselues with all filthinesse, in accomplishing most abominable villanies, brutish lustes, and infernall ceremonies; and alwayes whensoeuer they meete so together, they doe lowly homage and reuerence to the Diuell, who most commonly appeareth to them in the figure of a great Ram-goate, where the wicked and hellish abominations that they commit, are such, that they are not to be vttered. I will therefore onely tell you one, which was told me for a matter most assured and approoued, by infinite testimonies and informations that were taken thereof, which was thus. A certaine man well learned, and very discreete, suspected vehemently a neighbour of his to be a Sorcerer, and through the great desire he had to be assured thereof, began to vse conuersation, and to enter in a great league of familiaritie and friendshippe with him, couering so finely his dissimulations, that the other

A notable change that happened to a learned man in Spaine.

assuring himselfe of his secrecie, discouered himselfe vnto him, with great instance perswaded him also to enter into their society, in which doing, he should enioy all the pleasures, delights, and contentments of the world, who faining himselfe to be very desirous of the same; it was agreed betweene them, that at the next assembly of theirs, hee should goe to make his couenant and confederation with the diuell, putting himselfe vnder his banner and protection. The day assigned, being come and gone, after it was darke night, the Sorcerer tooke the learned man out of the Towne, and carried him along certaine valleyes and thickets, in which to his iudgement hee had neuer beene before, though hee knew the Countrey round about very well; and in short space hee thought that they had gone very farre: comming at last into a plaine field enclosed round about with mountaines, where he saw a great number of people, men and women, that went vp and downe in great mirth, who all receiued him with great feast and gladnesse, giuing him many thankes, for that it had pleased him to become a member of their society, assuring him that there was no greater happinesse in the world, then that which he should enioy. In the midst of this field was a throne built very sumptuously, on which stood a great & mighty Ram-goat, to whom at a certaine houre of the night they all went to do reuerence, and going vp certaine degrees one after another, they kist him in the foulest part behinde. The learned man seeing an abomination so great, though he were by his companion throughly instructed how hee should behaue himselfe, could no longer haue patience, but began to call vnto God, at which very instant there came such a terrible thunder and tempest, as though heauen and earth should haue gone together in such sort, that he became for a time, through great astonishment, sencelesse, and without all iudgement and vnderstanding, in which sort, hee knew not himselfe how long he continued, but when he came to himselfe it was broad day, and he found himselfe amongst certain rough mountains so brused and crushed, as though he had scarcely any one sound bone in his body, and being desirous to know what this place might be wherein hee was, comming downe from those mountaines to the plaine countrey

countrey vnderneath, he found people so strangely differing in habite, custome and speech, from those of this Countrey, that hee neither vnderstood their language, neither in the world knew what course he might best take to get home: but making of necessity vertue, crauing reliefe by signes, and guiding himselfe by the Sunne, hee tooke his way to wards the West, and was three yeeres in his iourney homewards, enduring by the way great trauailes and misfortunes, of which presently vpon his arriuall, and of all the rest which he had passed and seene, he gaue notice to the Magistrate, accusing by name and sirname diuers persons which hee had seene and knowne in the abominable assembly, who were apprehended, found guiltie and executed, whose processe hee that told me this, swore solemnely that he had seene and read.

B E R. As for me, I scarcely iustifie this learned mans action, for God knoweth what his meaning was, when hee went with the other to their assembly and congregation; howsoeuer it was, it fell out well, that he had the grace to repent himselfe, and to returne home to his natiue Land, being by the diuels transported so farre from thence.

L V D. Fryer *Alonso de Castra,* in his sixteenth Chapter *De iusta Panitione Hæreticorum,* writeth another History like vnto this: but I will first tell you certaine things that he writeth in particuler of these Hagges and Sorcerers, making a difference betweene them and Enchanters and Witches: for this kind of people (saith he) are agreed onely with the Diuell, to the end that they might in this life enioy all manner of delights and pleasures. The first time that they goe to present themselues before him, and to doe him homage, they finde him not in the likenesse of a goate, but like a King of great and royall authority: they are all brought into his presence by other diuels, in figure of Ram-goates, whom they call *Martinets:* Moreouer, he saith, that the reuerence and homage which they doe vnto him, is not like to that which we vse vnto Princes, but in turning their shoulders, and bowing downe their heads as low as they can, and that hee which is newly assumpted into this brotherhood, doth first with words, wicked and abominable, blaspheme and renounce al the holy points and mysteries con-

Fryer Alonso de Castra, his opinion touching Sorcerers and Hags.

tained in our Catholike beleefe, vowing vnto the Diuell his faithfull seruice for euer, with many other execrable ceremonies, vowes, and oathes, which he there vseth; which being accomplished, they mingle themselues altogether, and many diuels with them in likenesse of yong Gentlemen, and some of beautiful dames, where without shame or respect they fulfill in all abomination their filthy lust and beastly appetite: and of this company the greater part, or in a maner all are women, as being through frailety and ignorance, readiest to bee deceiued by the Diuell, and aptest thereunto through the lust of the flesh: and these women, saith he, are called *Lamiæ*, and *Striges*, for *Lamia*, is a most cruell beast, which hath the heart of a woman, and the feete of a horse: and *Striges* is a bird that flyeth by night, making great shriking and noise, the which when she can get into any place where children are, doth suck out their blood and drinke it, for which cause, the Sorcerers also are called *Striges*, because they worke the same effect, sucking out the blood of men, when by any meanes they may, especially that of little children.

Lamiæ. Striges.

We call these Skritch-owles.

ANT. I would be glad to vnderstand this a little better, because I haue heard both Physitians and Philosophers affirme and maintaine this to bee vnpossible; because the pores and veines are so close, that the bloud cannot by any such sucking be drawne out of them.

BER. This reason seemeth to be sufficient, but to be short, not only the common people, but also many Authors of good credite, affirme it to be true; and it may be that the diuel, whose knowledge and forces, you confesse, to be farre aboue our vnderstanding, maketh them herein cunning and industrious in exceeding Nature.

LVD. Whether this bee so or no, the matter is not great, but according to the opinion of many Authors, the Sorcerers and Sorceresses goe vnto these assemblies in two manners; the one through the deceit of certaine oyles and oyntments, vvith which they annoynt themselues, which depriueth them of their right sence, making them imagine that they are transformed into Birdes or Beasts, deceiuing not onely themselues with this errour; but oftentimes also the eyes of others that behold

Two maner of waies by which the Sorcerers are present in general assemblies with the Diuell.

behold and view them, for the Diuell vvith deceitfull apparance, formeth about them that phantasticall bodie, which is also practised by sundrie Enchaunters, vvho doe dazle and deceiue our sight, as did *Cyrce* and *Medæa*, and others that vsed the Arte of Magicke, turning and transforming men into brute beastes, to the seeming of all those which behelde them, though in truth it was nothing so. For as the Phylosopher saith, it is vnpossible to change one shape into another, and the Councell of Aquilon vseth these vvords. Whosoeuer doth affirme that any creature may be transformed into any other thing better or worse, or may take any other shape, then that in which it was of God created, is an Infidell. But the Sorcerers and Sorceresses, though they finde the manner wherewith they are deceiued and abused, yet they take it well and giue consent thereunto, thinking themselues in those imaginations to bee transported with great swiftnesse, into those parts which they desire, and verily to see and finde themselues in action of those things, which to their phansie are represented. The other kinde of going to these assemblies, and transporting them to farre places with such swiftnesse, is really and truely by helpe of the diuels, vpon whom sometimes they ride in likenesse of Goats, sometimes they anoynt themselues with other oyntments, whose operation maketh them thinke that they are fowles and flye in the ayre, when in deed they are caried by the Diuels. And though vpon this matter, there bee many things to say and alledge, as both by reading and experience I haue found to be true, yet for breuities sake I will omitte them, onely this I will tell you, that there is no doubt at all to bee made, but that the Diuell can in very short space, and as it were in an instant, transport these Sorcerers into meruailous farre Regions: For hee which had power (speaking with feare and reuerence) to carry our Sauiour Christ out of the Desert, and to set him on the toppe of a pinacle on the Temple, and from thence to conuey him to a high mountaine, whence hee might view and discouer a great part of the world, can farre more easily transport a man or vvoman thorow the ayre, vvhich to the end you may by example vnderstand: I will tell you vvhat Fryer *Alonso de Castra* writeth, alledging the au-

thoritie of *Paulus Grillandus*, in his Treatise of Heretiques, that a Sorceresse in Italy, hauing beene by the Diuell carryed into one of these assemblies, after shee had filthily defiled her selfe with their abominations, as shee was from thence returning homewards, by a Chappell where people often assembled to pray, the Bell hapned to ring to Seruice, which the diuell no sooner heard, but hee cast her off and went his wayes, leauing her in a field full of Bryers neere to a Riuers side, whereby within a while a young man chaunced to passe, that was of her acquaintace, whom so soone as shee saw, shee called by his name, and desired him to come vnto her, but the young man seeing her naked, and her haire flaring about her shoulders and breast, thinking her surely to bee some Spirit, feared to come any nearer, till at last, telling him that shee was *Lucrecia* (for so was her name) and importunating him with weeping and pitifull words, hee tooke heart a grace and drew neare vnto her, asking her, with great wonder, what she made there at that time, and in so strange a sort: shee answered him dissemblingly, vsing such excuses as shee thought might serue to auoid suspition of the truth indeede, but in such sort, as the young man cleerely perceiued them to be fictions, and thereupon told her, that vnlesse shee would tell him the plaine truth of the matter, shee should not expect of him any further assistance at all: she seeing that lying auailed not, after hauing coniured him with many oathes neuer to disclose it during his life, from point to point discouered vnto him, this which you heere before haue heard: vvhich the young man hauing wholly vnderstood, conueyed her so secretly to her house, that she was not seene of any man, receiuing of her many and sundry gifts, to the end that he should keepe this matter secret, who acquited not so well his promise vnto her, but that he opened it to a friend of his, in whom hee reposed great trust aad confidence, who imparting it to another from hand to hand, within a while it began to be spred abroad, in such sort that shee vvas taken, examined, found guilty and punished according to her desert. By this example you may perceiue that they are sometimes verily in person transported by the diuels. though sometimes they are by them abused and deceiued, perswading themselues

A strange story of a Sorceresse.

that

that they bodily goe, see and finde themselues present in those abominable meetings, when there is indeed but only, as I find before, a representation thereof in their fancie, as for example. *Malleus maleficarum* telleth of a woman, who affirmed obstinately before the Commissioners, that she could go and come bodily whither she list in short space, though shee were neuer so fast imprisoned, and the way neuer so farre off, that for triall, they presently caused her to be shut vp in a chamber, and willed her to go to a certaine house, and to learne what was there done, and to bring them relation therof, the which she promising to do, after she had remained a while alone, the Commissioners caused the dore to be suddenly opened, and entring the chamber, found her lying stretched out on the ground, in such sort, as though she had beene verily dead: one of them curious to proue whether she had any feeling or no, took a candle, and with the flame thereof scorched one of her legges, but seeing no signe of motion in her, he left her, and they departed out of the chamber, caused the dore to be fast locked againe, presently vpon which she came forth, telling the Commissioners that shee had gone and come with great trauaile, declaring vnto them the markes and tokens of all such things as they asked, obstinately maintaining that she had bin present, and viewed the same with her eyes: wherupon they asked her if she felt no griefe in one of her legs, she answered that since her comming backe it grieued her very sore: then layd they before her the grossenesse of the error wherwith she was abused, and told her what they had done vnto her in manner as before: which shee truely perceiuing, fel downe on her knees and craued pardon, which was granted, vpon promise of her repentance and amendment of life. Truly this is one of the greatest abominations in the world, and though there be certaine Witches, that are not Sorcerers, as we may see in the Golden Asse of *Lucius Apuleius*, yet all those that are Sorcerers are Witches, seeing that by their Sorceries they are able to change, not onely their owne, but other mens shapes also, as *Cyrce* and *Medæa* did, and this partly through Magick naturall, that is, the knowledge of the vertues of herbes, stones, oyles and oyntments, whose properties are by the diuell reuealed vnto them, & partly through

Another story of a Sorceresse writtē in Malleus Maleficarum, a booke containing nothing but things exceeding well verified, and of vndoubted truth.

the meere helpe of the Diuell, employing therein his whole power, for the better binding and assuring them to be perpetually his.

LVD. This which you say, may very well be confirmed by that historie which I told you was like vnto that of the learned man, the which hauing almost forgotten, you haue brought into my memory againe: it is written by the selfe same *Paulus Gryllandus.* There was, saith he, in Italy a woman, who through the temptation of the Diuell, being desirous to soyle her selfe in those abominations amongst the other Sorcerers, entered into their detestable societie, so that shee went and came so often from those assemblies, that her husband, after some manifest tokens thereof discouered, grew into great suspition of the matter, and hauing oftentimes willed her to tell him the truth thereof, with solemne promise to conceale the same, she vvould neuer by any meanes confesse it, but with great oaths and protestations affirmed the contrarie: Hee remaining still firme in his imagination, carefully endeuoured by all possible meanes to come to the knowledge thereof, vvatching her alwayes with great heed and continuall care, till at last, shee hauing one night locked her selfe into a little chamber, he looked in at a little hole which he had made, and saw her annoynting her selfe with a kinde of oyntment, vvhich shee had no sooner done, but hee thought that shee was transformed into a Bird, and that shee flew out at the louer of the house, losing presently the sight of her, though hee held his eyes most ententiuely fixed vpon her, whereupon going downe to the doore of his house, and finding the same fast shutte, he went to bed, exceedingly amazed at that which he had seene, where falling a sleepe, as hee awaked towards the morning, hee found his wife lying close by his side, whereupon, with greater wonder then before, asking her if shee had skill in Sorcerie, and shee with terrible oathes denying the same, he told her, that deniall could not serue her turne, because he had seene plainly her whole proceedings, with his eyes, giuing her therof so manifest tokens, that she was in the greatest confusion that might be, yet shee still perseuered with desperate oathes most obstinately to deny the same, till at last her husband starting vp, and

Another historie of a Sorceresse, recited by Paulus Gryllandus.

taking

taking a good cudgell, and laying vpon her with heaue & ho, through pure feare made her to confesse it: but on such condition that he should forgiue her, & neuer disclose word thereof to any man, thereupon reuealing vnto him all the secret misteries of her wicked and damnable science, which her husband hearing, began to enter into a great desire to see the maner of theyr meetings, whereupon, being agreede to goe together the selfe same night, after she had craued leaue of sathan to admit her husband, they both anoynted themselues, and were carryed to the wicked assembly, and place of theyr execrable and pestiferous delights. The man after hauing gazed aboute him a while, & diligently beheld all that passed, sate himselfe downe at a table with the rest, furnished with sundry & diuers sorts of dainty meates, to the eye seeming delicate and good, but in proofe of a very sowre and vnpleasant taste, of which when he had proued diuers, finding them all to bee of a most vnsauoury relish, he beganne to call for salt, because there was none at all vpon the table, but seeing the bringing of the same delayde, he began to be more importunate in crauing it, at last one of the Deuils to please him set a salt-seller on the table; but he being vnmindfull of his wiues admonishment, which was that hee should there in no wise speake any words that were good and holy, seing the salt come at last after so long calling for, God blesse vs, quoth hee, I thought it would neuer haue come: which word he had no sooner spoken, but all that euer was there vanished away, with a most terrible noyse and tempest, leauing him for a great while in a traunce, out of which so soone as he came to himselfe, recouering his spirites & sence, he found himselfe naked in a fielde amongst certaine hilles, where walking vp and downe in great sadnesse, and anguish of spirit, so soone as the day came hee met with certaine shepheards, of whom demaunding what country the same was, he perceyued by theyr aunswere that hee was aboue a hundred miles from his owne house, to which, with much a doe, making the best shift he could, at last hee returned and made relation of all this which you haue heard before the Inquisitors: whereupon his wife and diuers others whom he accused, were apprehended, arraigned, found guilty and burnt.

AN. I am glad that you were put in minde to recite this history, which truly is very strange, though I haue often reade and heard of the like; for that which concerneth this kinde of people, is no new matter, but very auncient: Many very olde Authors write much of them, and of Witches, Negromancers and Enchaunters, no lesse pestilent and pernitious to humane kind, then these others: sith leauing to be men, they became to be deuils in their works, of which sort there haue beene very many famous, or rather infamous in the world, as *Zorastes*, *Lucius Apuleius*, *Apolonius Tyaneus*, and many others of whom there is now no knowledge or memory, because Historiographers haue not vouchsafed to write of them, as men not worthy to be commended to the posterity: as for this our time, the number of them is, the more the pittie, too great, which though they professe the faith of Christ, yet they are not ashamed to confederate themselues with the Deuill, and to doe their workes in the name of Belzebub, as the Pharisies sayde of our Sauiour, and for a small contentment in this Worlde, make no account of the perdition of their Soules, though for the greatest part also, they neuer enioy heere any great prosperity, or euer come to any good successe, for commonly theyr confederate the deuil, bringeth them to a shamefull end, procuring the discouery of their wickednesse, & so consequently punishment for the same, which if one amongst twenty here escapeth, yet in the other world he is assured perpetually to frye in the fire of Hell. But leauing these, let vs now come to another sort of them, who handle the matter in such sort, that they will scarsely be known what they are: these are Charmers, the which as it seemeth, haue a particular gift of God to heale the biting of mad dogs, & to preserue people, & cattell from being endamaged by them. These as they say are known, in that they haue the wheel of S. *Katherin* in the roofe of their mouth, or in som other part of their body, who though in my iudgement it cannot be denied, but that they doe great help in such like things: yet to heare their prayers, coniurations, & grosse clownish phrases, would moue a man to laughter, though they to whom they vse them seem to recouer thereby their health.

The names of certaine olde famous Sorcerers and Negromancers.

The Deuill in the end always bringeth his Ministers to shame and confusion.

A N. This is a ſtrange people, but truly this gift or vertue of theirs, is much to be doubted of, ſeeing for the moſt parte as *Franciſcus de Victoria* ſayth, they are baſe forlorne people, and of ill example in their life, and ſomtimes ſuch as boaſt & make theyr vaunts of more then they can accompliſh, and I haue heard that ſome of them will creepe into a red hot Ouen, without danger of burning.

B E. I cannot thinke that any man hath particular grace to doe this, but rather that he doth it by the helpe and in the name of the diuell.

L V. No doubt but many of them do ſo, though there alſo are ſome, to whom God hath imparted particular graces and vertues, as thoſe of whom *Pliny* writeth, alleaging the authority of *Crates Pergamenus*, that there is in Helleſpont, a kind of men called *Ophrogens*, who with onely touching, heale the wounds made by Serpents, vpon which impoſition of theyr hands, they preſently purge, caſt out, and auoid all the poiſon and venom with which they are infected: and *Varro* ſayeth, that in the ſame Country, there are men, which with their ſpittle heale the biting of Serpents, and it may be that theſe were all one people. *Iſigonus* & *Nymphodorus* affirme, that there is in Affrica a certain people, whoſe ſight cauſeth al thoſe things to periſh, vpon which it is intentiuely fixed, ſo that the verie trees wither, and the children dye therewith. The ſelfe ſame *Iſigonus* ſayeth, that in the County of the Tribals and Ilyrians, there is a certain kind of people, which in beholding any one with frowning eyes, if they detayn their ſight any while vpon them, doe cauſe them to die: and *Solinus* writeth the like of certaine Women among the Scythians. *Pirrhus* King of Epyrotes, as *Plutarch* teſtifyeth in his life, had ſuch vertue in the great toe of his right foot, that whoſoeuer had a ſore mouth, if he touched him therewith, was helped preſently: and ſome Authors write, that he healed alſo many other infirmities therwith. As for the King of Fraunce, it is a thing notorious to all men, that he hath a particular grace and vertue in healing the Lamparones or Kings Euill: and it may be, that as God hath imparted theſe graces to many and ſundry kinds of people, ſo alſo may he endue ſom of theſe men, of which we now ſpeake

Particular vertue of men, called Ophrogens.

with

with power and vertue to heale a griefe so pestilent and raging as that of the biting of a mad dog, of which kind of cure, to the end you may better vnderstand the maner, I will you what hapned to my Father when he was a young man. As hee trauelled one day by the way he was set vpon by a fierce mastiue, by whom, make what defence he could, hee was bitten through the boote into the legge, of which making small account, because it went not deepe into the flesh, he carried the hurt about him three or foure dayes, without complayning of the same: the fourth day passing by a Chappell, and hearing the bell ring into seruice, he lighted off his horse, and stayed to heare the same, which being done, as he was comming forth of the Chappell, he was encountred by a Husbandman, who saluting him, demaunded if he had not beene lately bitten by a mad dog. My Father told him, he had been indeed bitten of a dog, demanding of him the cause why hee was so inquisitiue thereof: in good faith sir, quoth the Husbandman laughing, you may thanke God that it hath pleased him to guide and conduct you into this place, for this dog by whom you are bitten, was mad, and if you should remayne nine dayes without helpe, there were no other way with you but death, and for the more assurance, that I tell you the truth, the dog had such, and such marks: all which my Father acknowledging to be most true, and entring into some amazement, the other bad him be of good comfort, telling him, that he had the gifte of healing that disease, & if it pleased him to stay a day or two in the Village he would helpe him. My Father accepting curteously his offer went home with him to his house, where hee presently blessed him and all that euer he did eate, with certain words and signes, and so likewise once againe after meat, towards the euening, he told him that if he would be cured, hee must patiently endure three prickes in the nose, to which my Father, being in extreame feare, willinglie consented, bidding him vse his pleasure, whereupon in presence of many the principallest men of the village, hee tooke a sharpe pointed knife, and prickt him three times on the nose, wringing gently out of each pricke a drop of bloud, which hee receyued in a little sawcer each drop by it selfe, and then washt his nose with a little

A pretty kinde of curing a man that was bitten, by a mad dogge.

There is a Sect of such men in Spayne, called Saludadores, who heale by the like ceremonies those that are bitten by mad dogs, I haue seene of them my selfe.

little white wine, which was also charmed, after which entertayning themselues in talke about halfe an howre, they lookt on the bloud which was in the sawcer, still remayning in their sight without being remooued, and they found in euery drop a liue worme bubling therein: which the Charmer shewing vnto my Father, sayde be of good cheare sir, for here is all the hurt that the dog hath done you, but assure your selfe, you should haue run madde and dyed, if your good hap, or rather God had not guided you this way, giue God therfore thanks, and depart when you please. My father requiting him in the thankfullest manner he could, tooke the next morning his leaue, and went on his way: As for this man that helped him, though it might be that God hath giuen him some particular gift and vertue, yet for my part, I rather mistrust that hee went not the right way, because he could so readily tell the colour of the dog.

LV. Whatever he was, your father had good hap in meeting with him. But now seeing it waxeth late, and wee haue so long discoursed of the maners and waies, wherby the diuel seeketh to deciue vs, and to lead vs to perdition, I pray you resolue me in one doubt which remayneth, the vvhich is, in what sort they tempt men in theyr sleepe.

ANT. If you shall reade *Anthonio de Florencia*, you shall there finde so many and diuers means and wayes, by the which he compasseth vs about with temptations, that to recite them all, we had need of farre longer time, then at this present wee haue: but amongst the rest this one is most vehement and of great force, which he suggesteth to vs in our sleepe, representing in our fantasie those things in which we take delight, & such as are pleasing to our humours and appetites, especiallie making vs dreame lasciuious dreames, and tempting vs so farre with filthy and carnall lusts, that he prouoketh vs oftentimes to pollutions. To others he representeth in their sleepe great treasures and riches, to the end that waking they might bee stirred vvith desire of them, and haue their thoughts and imaginations busied about them, leauing matter of better meditation: but his malice is not alwayes herewith contented, for somtimes it tendeth farder, preuoking vs in our sleep to cõmit

The cause why the devill suggesteth euil thoughts to vs in our sleepe

mit

mit follies, whereby we may lose both body and soule at once which to the end that you may the better vnderstand, I will tell you what chaunced to a very principall gentleman of this Countrey, whose surname was *Tapia*, whom being a boye, I knew passing well. This gentleman had so strange a condition in his sleepe, that he arose diuers nightes sleeping out of his bed, and went vp and down the house from place to place, without waking: for which cause, least hee might thereby come to receiue some mischiefe, his seruants accustomed to set euery night a greate shallow tub of water by his beds side, for it is a thing approued, that whosoeuer is troubled with this passion, awaketh presently in touching the colde water. It hapned one night among the rest, that his seruantes hauing forgotten to set this vessell as they vsually accustomed, that beeing in the hotest season of the Sommer, this Gentleman arose sleeping out of his bedde, with the greatest agonie that might be to goe swimme in the Riuer, whereupon, casting about him a cloake ouer his shirt, he went out of his chamber, and vnbolted the doore of the house, making as fast towardes the Riuers side as he could: comming to the townes end, hee met with another companion, to whom demaunding of him whether he went at that time of night, hee made answere, that he felt such an extreame heate in his body, that he was determined to goe refresh and coole himselfe in the Riuer: I could neuer haue met with a fitter companion, sayde the other, for I am also going thither for the same occasion: of whose company *Tapia* being glad, they went on together, till they came to the Riuers side, where, as *Tapia* hauing put off his cloake & his shirt, and was ready to enter into the water, the other fell a scoffing and iesting at him, as at one that knew not how to swimme, which he taking in ill part, because hee was therein very expert and cunning, aunswered in choller that he would swimme with him for as much, and for what wager soeuer hee dared aduenture against him to the contrary: that shall bee soone seen quoth the other, whether your cunning be such, that you dare boldly performe as much as you say, and therevpon, forthwith went vp to the top of a high Bridge, that crost ouer the same Riuer, whence after hee had stript himselfe naked,

A strange chance that hapned to a Gentleman in his sleepe.

ked,he threw himselfe down headlong into the water,the riuer running into that place very swift and dangerous, where swimming vp and downe in the maine streame,he called vpon *Tapia*, bidding him according to his promise, doe as much as hee had done, who disdayning to seeme eyther of lesse cunning or courage then the other,went likewise vp to the toppe of the Bridge,and threw himselfe down in the very same place in which the other had so done before him ,til which time stil remayning fast a sleepe, his feet were no sooner in the water, but he awaked presently,where finding himselfe plunging in midst of the rough streame, though he were in a wonderfull feare and amazement,yet as well as he could, and with all the possible speed he might,he skãbled forth,ernestly calling vpon the companion that came thither with him, thinking assuredly that there was a man swimming with him indeede, but hauing passed with great difficulty the danger of the streame, after long calling and looking about him, when hee coulde neyther see nor heare any man make aunswere, hee beganne to mistrust,that this matter proceeded by the crafty illusion and deceit of the Deuill,who (as he truly thought)endeuored by that subtle practise and entisement to destroy in his sleepe both his body and soule. Whereuppon recommending him selfe by harty prayer vnto Almighty GOD, and going vppe againe to that place of the Bridge,where he and his Companion, as he imagined, had left their clothes, when hee found no more then his owne, throughly confirming himselfe in the mistrust before conceyued, hee returned homewards to his own house with very great astonishment,meeting by the way diuers of his seruants,who missing him in his chamber, & finding the dore of the house vnbolted, went seeking him vppe and downe, to whom he recited from point to point all that happened vnto him, from which time forwarde hee was lesse troubled with such passions, contayning himselfe alwayes in such heedfull sort, that the Deuill could neuer haue power to deceiue him again.

BER. Truely this man was in great danger of eternall destruction: but GOD is so kind and mercifull,that he alwaies succoureth and assisteth all those that in time of necessity and

dan-

danger recommend themselues vvith a devout hart vnto him. And therefore truly vve had need looke vvell and carefully to our selues, seeing vve haue so cautelous and crafty an aduersary, continually dressing so many ginnes and trapps to entangle vs, and alvvayes busie in laying baites & allurements ready to deceyue vs. But seeing it is novv very late, and the pleasantnes of our discoursing hath made vs passe ouer the time without scarcely thinking of the same, I am of opinion that we should doe well to referre this our conuersation and meeting till another time, for the satisfaction of some doubts which as yet remaine, if it shall please Signior *Anthonio* to agree thereunto.

The Deuill is alwayes lying in wayte to deceyue vs.

AN. No man better contented therewith then my selfe, appoint therefore what time you thinke good, and I will not fayle to be ready.

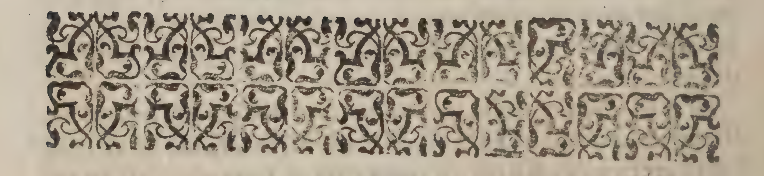
LV. Let vs then I pray you defer the same no longer then till to morrow morning.

BER. I giue you my hand vpon the same.

AN. And I also giue mine.

The end of the third Discourse.

THE





THE FOVRTH DISCOVRSE, IN WHICH IS CONTAINED, WHAT CHANCE, Fortune and Destenie is, and the difference betweene them, withall, what lucke, felicitie, *and happinesse doth signifie, with their* contraries, and what the influences of the heauenly bodies import, *and whether they are the causes of diuers mischances that happen in the world, touching besides many other learned & curious pointes.*

Interlocutores.

LVDOVICO, ANTHONIO, BERNARDO,

LV. I Could neuer haue wished to haue com in a better time then now, seeing I finde the company together, which I so much desired, especially in this place and Garden of Signior *Bernardos*, which containeth so great a variety of pleasant plantes, Flowers, Hearbes, and other things worthy of admiration, that though we goe not this day out into the

fields, we may find here sufficient to recreate and delight our selues.

AN. I was saying the same euen as you entred, & in truth the contemplation of so rare a diuersity of many beautifull things placed in so due and excellent order, within so small a plot and compasse of ground, may leade vs to the contemplation of him which is the giuer of all beauty, and stirre in vs a zeale and desire to be thankefull for his gifts.

BER. The greatest excellency of my Garden is this commendation which it hath pleased you to giue it, otherwise hauing in it no particular matter, worthy such prayse, for I am altogether vncurious, hauing onely endeuoured to place in it hearbes necessary and wholesome, and flowers that haue some plesing freshnesse and gaynesse of colour, wherewith to recreate the sight, amongst which, somtimes when I am solitary, I vse to solace my selfe in entertayning time, which to the end that at this present, wee may the more commodiously passe ouer: Let vs sit downe in this seate vnder this Arke of *Iassemin*, whose shadow will keepe vs from being encombred with the Sunne, for though the weather be temperate, yet it is good to auoid inconueniences.

AN. It pleaseth me well to follow your aduise, for though the heate generally be comfortable vnto the body of man, yet the excesse thereof causeth great infirmities and diseases, as dayly experience teacheth vs.

LVD. Seeing we are now so at leasure, I pray you let vs know what the matter was betweene you and the Lycentiate *Sorya*, this morning in comming out of the Church, I would gladly haue drawne neere to haue heard your difference, but I was detayned in talke by a Gentleman of my acquaintance, about a matter of some importance: If it be true which I haue heard say, the Licentiate presumeth much and vnderstandeth little.

ANT. He should loose nothing thereby, if he did vnderstand somewhat more then he doth, yet in his owne conceyte he imagineth, that he knoweth moreth en all the world besides, though truly he made little shew thereof, in the matter of which we reasoned to day, concerning Fortune and Chaunce:

Chaunce: I beleeue he had newly read the Chapter that *Pedro Mexias* maketh thereof in his Forrest of Collections for he could say it all by roate, hee was so obstinate in affirming that there was no Fortune, but onely God, that hee woulde neyther heare reason nor speake reason, nor vnderstand any thing that was sayd vnto him.

B E R, This is a matter that I haue long desired to vnderstand, for in all discourses, almost at euery worde wee heare Fortune Chaunce, good Lucke, ill Lucke, Hap, Mishappe, and Destiny named, and when I set my selfe to thinke what the eff:ct of these words meaneth, I conceyue it not, but the farther that I wade therein, the farther I find my selfe in confusion.

A N. The vnderstanding of these wordes is somewhat diffcill, yet not so much as you make it, for they were not inuented without cause, or without contayning vnder them a signification, which oftentimes is manifested vnto vs, by the effect and sequell of such aduentures and chaunces as doe happen vnto vs.

L V D. It were not amisse in my opinion, seeing we haue hapned on a matter so subtle and disputable. if we endeuoured to vnderstand what might be sayde as concerning it, for wee cannot passe the couersation of this euening in a matter more pleasant or more nnecessary to be knowne then this: and therefore sir, you canno eexcuse your selfe to take the paines to satisfie vs in this, of wh ;ch we are so ignorant, and containeth therein so many doubts.

A N. Though in respect of my small vnderstanding, I might iustly excuse my selfe, yet I will not refuse to satisfie you in this or any thing else, whereto my knowledge and capacity extendeth, on condition that you will not binde me any farther, or expect more at my hands: If I shall erre in any thing, let it remaine onely amongst our selues, as in our former conuersations it hath done, for this matter being so farre from my profession, I feare me, I shall not be able to say all that were necessary and behoouefull for the good vnderstanding thereof.

B E R. Greater should be our errour, in leauing to reape

the fruit of your learned conuersation, and therefore without losing any more time, I pray you defer it no farder.

A N. Well, to obey you then, I will beginne, according to the common order, with the definition of fortune: which *Aristotle* writing in his second booke *De Physicis, cap. 6.* sayeth in this sort. It is a thing manifest, that Fortune is an accidentall cause in those things, which for some purpose are done to som end.

Aristotles definition of Fortune.

Vppon the wordes of this Definition, all the Philosophers that haue written Glosses vppon *Aristotle*, doe spende much time and many reasons, with great alterations and arguments, the which differing one from another, I will forbeare to recite, least with the rehearsall of them I should confound your vnderstanding, and beginne an endlesse matter. I will therefore onely say that, which in my opinion, I iudge fittest for the purpose, and most materiall to satisfie your desire: for your better vnderstanding, I will therefore beginne with that which in humanity is helde and written, as concerning Fortune, and then what in Philosophy is thought thereof: and lastly, what wee that are Christians ought to thinke and esteeme in true Diuinity indeede. Touching the first of the Gentiles, as they erred the grosslyest that might be, without all reason and fence in all thinges concerning theyr Gods, so without any foundation or ground, faigned they fortune to be a Goddesse, dominating and hauing power ouer all things, as writeth *Boetius*, in his first Booke of Consolation, so that as well in Rome as in other places, they builded and dedicated vnto her temples, in which she was worshipped and adored, of the which, and of the founders of them: many Authors make mention, as *Titus Liuius, Pliny, Dionisius Halycarnatus, Plutarch* and *Seneca.*

The Pranestines, a people of Italy, helde and adored her for the chiefest Goddesse and Protectresse of the Common-Wealth: But omitting this, as not making much to the purpose; I will tell you the diuers sorts and manners wherewith they figured her foorth in theyr Temples: Some paynted her like a franticke Woman, standing with both her feete vppon a round Ball: others with great

The grossnesse of the Gentiles about their Gods.

wings, and no feet, giuing thereby to vnderstand, that she neuer stood firm: others fashioned her with a head touching the cloudes, and a Scepter in her hand, as though shee vniuersally gouerned all thinges in the world: Others set in her hand *Cornucopia*, or the horne of aboundance, shewing thereby that from her vve receyue all, both our good and euill: Some made her of glasse, because it is a mettall so easily crazed and broken: but the most vsuall manner of painting her, was with a wheele in her hand, continually turning the same vp and down her eyes being blindfolded and mufled: wherby it might appeare, that he which was in the height of all prosperity, with one turne of the wheele, might easily come vnder and be cast downe: and likewise those underneath, and of base estate, might easily bee mounted vp into higher degree. Others thought it good to picture her like a man, and therefore made vnto him a particular temple.

Sundry manners & forme in which the Gentiles figured and painted Fortune.

Diuers also painted her sayling by Sea vpon the backe of a great fish, carrying the one end of a sayle puffed with a full winde in her hand, and the other vnder her feete, deciphering as it were thereby the fickle and dangerous estate of Saylers, & Sea-farers; and hence as I take it, proceedeth that common phrase of speech, that when any man hath passed great tempest and danger by sea, we say, *Corrio fortuna*, as though Fortune had medled with the matter. Besides these, they deuised and figured her foorth in many other shapes, with a thousand ridiculous toyes and imaginations, the cause of which diuersity of formes attributed vnto her, was because shee was a thing onely imagined, and not knowne in the world, as was *Ceres*, *Pallas*, *Venus*, *Diana*, and their other Goddesses, so that they described her by gesse and imagination, according to the conceites and inuentions of their own fancies, som of which were passing grosse, ridiculous and absurd.

The Phrase Corrio fortuna, is not so proper in English, and therefore I set it in Spanish, &

LV. I haue not seen any picture of fortune that pleaseth mee better, then that in a table of your inuention, where you painte her with the wheele of which you spake in her hand, holding her eyes between opē & shut, with a most strange & vncertain aspect, placing vnder her feete Iustice and Reason, wearied and oppressed, in poore, ragged and contemptible habites,

lamenting in sorrowfull gesture the iniury they receyue in being held in such captiuity and slauery: on the one side of Fortune standeth pleasure, and the other Free-will, both being pompously attired with rich and beautifull ornaments, each of them holding in her hand a sharpe arming Sword, seeming with angry gesture, to threaten them some great mischiefe, mischiefe, if they ceased not their complaints. I leaue the other particularities thereof, but it appeareth well that her effects are better knowne vnto you then they were to diuers of those Auncients.

AN. That liberty which they had in their imagination, may I also haue to describe her properties and conditions, seeing shee obserueth neyther Reason nor Iustice in her actions, but oppresseth and banisheth them in a manner out of the World, gouerning her selfe by her owne will and pleasure, without order or gouernement, as *Tully* writeth in his booke of Diuination. There is nothing, sayeth he, so contrary to Reason & Constancy, as Fortune: and therefore the Auncients tearmed her by so sundry Names, calling her blinde, franticke, variable, vnconstant, cruell, changeable, traytresse, opiniate, without iudgement, besides infinite other foule Epithetes and ignominious names, alwayes accusing and condemning her as wicked, light, inconstant, mutable, and inconsiderate.

BER. This was a gentle Goddesse that would suffer her-selfe to be so handled of mortall men, because shee did not whatsoeuer they desired, conforming her selfe wholy to their inclinations, humours and appetites. They might by this haue perceyued, that her power was not so great as that which was attributed vnto her.

ANT. When theyr affayres succeeded prosperously, then they praysed and adored her with greate honours and thankesgiuing, and endeauoured to please her with great & sumptutuous sacrifices: And so, as I sayde, they builded vnto her Temples, with sundry Names and Titles, according to their good and ill successes, of which, though the greatest part was for the prosperous euent of theyr doings, yet diuers also were founded and entituled of euill and aduerse fortune,

Temples dedicated to aduerse fortune.

tune, in which shee was worshipped with lesse reuerence then in the others, especially of those which feared aduersity or tribulation groweth towardes them, verily perswading themselues that the same proceeded from her, and therefore through Sacrifice and humble prayers, they endeauoured to appease her, to the end she might alter and change her determination.

LV. In this manner they made two seuerall Goddesses of prosperous and aduerse fortune, for otherwise, in allowing her to be but one, now being good could she bee euill, or how being euill could shee be good: for that should bee expresly contrary to the opinion of all the old Philosophers, who held that the Gods were Gods through theyr vertue and goodnes, as *Tully* in his nature of the Gods, diuine *Plato*, and all the rest of the graue and learned sort.

BER. They did in this, as diuers Gentiles doe now a dayes in sundry parts and Prouinces of *India maior*, who as you Signior *Anthonio* in our discourse three dayes since tolde vs, though they know the deuill to be the worst & wickedst thing that euer was framed by the hād of God, yet do they make vnto him temples, adoring him with great deuotion & solemn sacrifice: being asked why they do so, they answere, that thereby they hope to please, win, and content him, to the end he should not hurt or anoy them.

LV. This is like that of the old Woman, which setting candles before all the Images in the church, set one before the deuill, which S. *Bartholmew* held bound: and being asked why she did so, she answered, because the Saintes should helpe her, and the deuill not hurt her.

AN. Her meaning perchaunce was good and simple, deceiued onely through ignorance: But returning to our purpose, the Gentiles held and worshipped good and euill Fortune, as the onely Goddesse and giuer of all good and euill, of all aduersity and prosperity, of all successes, as well fortunate as vnfortunate, of riches, pouerty, glory and misery, & they esteemed of her, and named her according to the good and euill effects which she wrought, and finally, euery one spake of her, according to the benefites and damages receyued

ued from her hand. Of the one shee was loued, and of the other feared. Emperours, Kings and Princes held her picture in theyr secret Chambers, and withdrawing places, recommending themselues and theyr affayres vnto her, hoping therby that all things should betide them according to their own will and desire: and lastly, as *Pliny* sayeth, to onely Fortune gaue they thankes for all such benefites as they receyued, and onely Fortune was shee that was blamed, and of whome they complayned, if any aduerse chaunce, misery, or vexation happned vnto them.

L V D. I would faine aske of these Gentiles how they knew, or whereby they had notice, that Fortune was a goddesse, and not a god, & wherefore they painted her in that sexe, hauing neuer seene her, neyther yet vnderstood any assured certainty of her.

A N. I verily think that none of them could yeeld hereof any reason but that from the beginning of their Paganisme, when they assūpted her into the nūber of their gods, they imagined her acording to her name to be of feminine sex, and perchance also as *Galen* saith, they painted her in this sort, the better to signifie her inconstancy, neyther was the subtlety of the diuel wanting to confirme the foolish people in theyr conceyued opinion, for entring into the statues & idols of Fortune, he gaue out of them oftentimes his answers. Yet the greatest part of Philosophers did not account fortune to bee a goddesse, but wrote very differently of her, as *Aristotle* did in this definition which you haue heard: wherfore, sith we haue hitherto entreated of the vain and erronious opinion of the old gentils, & the grossenes wherwith the common people suffered themselues to be abused: Let vs now see what the Philosophers thought thereof: First, *Aristotle*, whom in this matter we will chiefly follow, termeth Fortune to bee an accidentall cause, differencing her from naturall and essential causes, which worketh in those things that are done with some purpose, and to some effect.

B T R. This definition is to me so obscure, that I vnderstand now as little thereof as I did before you told it.

A N. Haue patience, and you shal vnderstand it better: First there-

therefore for better declaration thereof, you must know that there is great difference betweene Fortune and Chance, for Chance is ampler and containeth more then Fortune doth, for all that is Fortune may be called Chance, but al that is Chance may not be called Fortune, as according to the foresaid definition it followeth, that if Fortune may bee in those things which are done for some purpose and to some end, they must needes be done with some vnderstanding, which being so, then there can be no Fortune in those things which want vnderstanding: so that whatsoeuer betideth to Creatures vnreasonable and things sencelesse, cannot be termed Fortune, but Chance, for Fortune is only to be vnderstood in things pertayning vnto men, whence it commeth, that when we see any man in great prosperity, we say, that Fortune was fauourable vnto him, the which we say not of any sencelesse or vnreasonable Creature: but rather that such a thing chanced, or that by Chance such a thing was done, the which very same word, as I said, may be also applied vnto men, and the definition of Chance may be the very same which wee said of Fortune, taking onely the clause away, for some purpose or to some end, and therefore we will say thus. Chance is an accidentall cause which worketh in things: for seeing this words purpose and end cannot be but in the vnderstanding, it is manifest that the definition of Chance is more generall then that of Fortune, because it comprehendeth all things that want vnderstanding, which to the end you may the better conceiue, I will vse some examples for the plainer and more euident demonstration thereof. If a man should goe from hence to Rome, with purpose and intention to prouide himselfe of some honest estate or office whereby to liue, and in comming thither, the Pope giueth him a Bishopricke or a Deanery, we may say that he had good Fortune, considering that his meaning onely extended to the attaining of some meane office, sufficient for his maintenance, and contrary to his expectation, the Pope made him some Cardinall or great Prelate, so that wee may very well terme him Fortunate: the like may be said of one, that going with Horses or Oxen to tyll a peece of ground, turneth vp a stone by Chance, vnder which he findeth hidden some

There is great difference between Chance and Fortune.

The definition of Chance more generall, then that of Fortune.

ſome great treaſure, and therewith enricheth himſelfe. This mans intention and purpoſe, was to tyll the ground, and not to ſeeke for any treaſure, in finding of which, we may ſay, that he was fauoured of Fortune: But becauſe the examples of ſuch things as haue truly indeed paſſed, may be better vnderſtood, we may ſay, that the Emperour *Claudius* was very fortunate, becauſe *Caligula* being ſlaine, and he alſo fearing to be killed, in that fury and vprore of the people, for that he was his neere kinſman, as he peeped out of a corner of the houſe, wherein he lay hidden, to ſee how the world went, was eſpied of a Souldier who knowing him, and running towards him, *Claudius* caſt himſelfe downe at his feet, humbly beſeeching him to ſaue his life: in which his miſerable deſperation, the Souldier bade him be of good courage and voide of feare, ſaluting him by the name of Emperour, and preſently being brought forth before the other Souldiers, hee was eſtabliſhed and confirmed in his Predeceſſors roome, ſo that herein was Fortune fauourable vnto him, for his peeping out of the corner wherein he lurked, quaking for feare, was with purpoſe to diſcouer if the coaſt were cleare, and to ſaue his life; and it happened thereby accidentally vnto him, that he was choſen and elected Emperour. The like may be vnderſtood in matters of aduerſity: as if one goe to the Court with purpoſe to ſerue the King, and by his ſeruice to obtaine ſuch fauour at his hands, that he may thereby come to be rewarded with ſome rich eſtate or dignitie, and it falleth out ſo vnhappily with him, that he come in a quarrell to kill a man, and thereby to loſe all his ſubſtance; we may ſay that Fortune was aduerſe and contrary vnto him: or if a man walking with his friend in the ſtreete, a tyle fall from the houſe and breake his head; he may iuſtly ſay that his Fortune was ill, for both the one and the other happened by accident, and not according to the purpoſe and meaning which they had. And if you would haue an example contrary to this former, ſee but what happened to *Caligula*, the Predeceſſor of *Claudius*, who going out of his houſe to ſolace himſelfe in the Towne, and to ſee certaine youthful triumphes and paſtimes of yong Gentlemen of Rome, was murdered by ſome that had conſpired his death. The purpoſe he had was to recreate himſelfe, and to

Claudius deſpairing to liue of a ſudden made Emperour.

Caligula murdered as hee went to ſee certaine paſtimes.

ſee

ſee thoſe paſtimes, or rather as *Suetonius Tranquillus* ſaith, to digeſt his laſt night ſupper, hauing his ſtomack ſomewhat ouercharged, and it happened accidentally vnto him, when hee thought leaſt thereof, that he was ſlaine; ſo that his Fortune may well be termed aduerſe and contrary. Theſe matters alſo we may in generall call Chance, becauſe they chanced without any ſuch purpoſe, meaning or intention, and likewiſe Fortune, becauſe they happened to men, hauing reaſon and vnderſtanding to make choiſe of one thing from another: but if a Grayhound running after a Hare, or any other Beaſt courſing vp and downe the fields, ſhould ſtrike his foot vpon a thorne, and become lame, this cannot be properly called Fortune, but Chance.

LVD. Afore you paſſe any further, I would faine know why you ſay, that theſe accidents are not to be termed Fortune in vnreaſonable Creatures, grounding your ſelfe therein, becauſe they haue not reaſon or vnderſtanding, to make election of one thing from another, ſeeing in many Beaſts we ſee by experience many times the contrary: as for example, the Grayhound in ſeeing the Hare, hath vnderſtanding to follow her, and meaning to catch her; and I haue ſeene ſome, that if their Maſters bee not preſent, carry them vp and downe in their mouthes till they finde him: beſides, the ſetting dogge, when he ſeeth the Partriches, ſtandeth ſtill; and ſome make a ſigne to their Maſters with their foote, to the end that hee ſhould ſhoote at them, which they could neuer doe, vnleſſe they had an vnderſtanding and purpoſe to haue thoſe Partriches killed: Beſides, what ſhall we ſay of thoſe things which the Elephant doth, vnderſtanding, obeying, and executing thoſe things which his Gouernour commandeth him. Marke alſo well the prankes and doings of Apes, and you ſhall finde in them ſo ſtrange an imitation of man, that they ſeeme by ſignes to maniſeſt that they want nothing but ſpeech: and therefore mee thinkes that the definition of Fortune, of which you ſpake, may as well be applied to theſe Beaſts, as that of Chance, ſeeing they haue ſuch vſe of vnderſtanding.

ANT. I confeſſe all that which you haue ſaid to bee true, marry that which is in theſe Beaſts, is not, nor may not be cal-

led reaſon or vnderſtanding, but an inſtinct of Nature, which moueth and leadeth them to doe that which they doe: for all Beaſtes are not created for one effect, but as their effects are diuers, ſo are alſo their conditions and inſtincts, hauing cauſes that carry with them perpetually a certaine limitted order and agreement; and this opinion is by all the Philoſophers confirmed, particulerly *Ariſtotle* in his third booke *De Anima*, and all thoſe that gloſſe vpon his text, affirmeth that the brute Beaſts are led and guided by a natural inſtinction and appetite, without any reaſon or vnderſtanding at all in thoſe things which they doe.

Beaſts haue no vnderſtanding, but are onely guided by an inſtinct of Nature.

LVD. Your anſwere hath not ſo ſatisfied mee, but that I remaine as yet in ſome part doubtfull: for how can it bee that the Elephant ſhould ſo behaue himſelfe in battaile, fighting and carrying a Tower of Armed men vpon his backe, wholly ruling and directing himſelfe by his Commanders voyce, vnleſſe he were endued with vnderſtanding, for the commandement is no ſooner out of his Gouernours mouth, but hee preſently executeth the ſame. Beſides, we ſee that Beares in many things which they doe, ſeeme not to be without the vſe of vnderſtanding: they wreſtle with men, without hurting them, they leape and dance conformably to the ſound that is made vnto them, the experience of this we haue all ſeene: and I particulerly haue ſeene one play vpon a Flute, which though hee could not diſtinguiſh the notes by meaſure, yet hee made a cleare and diſtinct ſound: but all this is nothing in reſpect of that which we ſee done by Dogs. They anſwere to their names when they are called, and in all dangers they accompanie and aſſiſt their Maſters: neither want they a kinde of pride, preſumption and diſdaine, as *Solinus* writeth of thoſe which are bred in the Country of Albania, who are ſo paſsing fierce and cruell, that, as he ſaith, two of them were preſented by a King of that Countrey to great *Alexander*, when he paſſed thereby to the conqueſt of India, who deſiring to make triall of their fierceneſſe, cauſed wilde Boares and Beares to bee brought forth, and to be thruſt into an incloſed yard, where one of theſe dogs was turned looſe, who neuer ſtirred at ſight of them, but laying himſelfe downe on the ground, let them paſſe by quietly,

A Beare that played vpon a Flute.

The fiercenes of the dogs of Albania.

ly, so that Alexander thinking him to be but a fearefull and cowardly curre, caused him presently to be killed, which being vnderstood of those which had the charge to present them they came vnto Alexander, telling him, that the dogge disdained so base a conquest, as that of those beasts presented before him, for proofe whereof, they desired that some fiercer beast might be brought before the other which remained, whereupon Alexander commanded that a Lyon of exceeding crueltie should be thrust in to him, which presently without any difficulty he slew: then bringing him an Elephant, hee leaped and skipped, wagging his taile, and making the greatest ioy that might be, and set so fiercely vpon him, that at the first he pulled him ouer and ouer, and would haue killed him, but that they tooke him presently away.

King *Lysimachus* had also a Dogge, which seeing the fire wherein his dead daughter was to bee burned, according to the custome of that time, after hauing accompanied the dead corps to the place where it was to bee burned, and seeing it throwne thereinto, cast himselfe also presently headlong into the midst thereof, refusing, lothing, and despising life after the death of his Mistresse. Neither is that lesse monderfull, which happened in Rome in the Consulship of *Appius Iunius*, and *Publius Silus*, to a Gentleman condemned to death for a grieuous crime by him committed, after whose execution, a dog which he had nourished yong, and that had borne him alwayes company in his imprisonment, seeing his dead body carried a long the streete, followed after, with so pitifull cries and howlings, that he moued all those which heard him to compassion: some of them giuing him to eate, thinking thereby to appease him, he tooke bread and offered it to his dead Masters mouth, perswading him as it were to eate thereof, and lastly, the body being, according to the sentence of condemnation, cast into the Riuer of Tyber, the dogge plunged himselfe into the water, and putting himselfe vnder the body, heaued it vp, and brought it to the shoare, not without exceeding wonder and admiration of all the beholders. But leauing apart these olde matters, what shall we thinke of that Dogge called the little Lyon, which passed ouer with a Souldier, when *Colona* began

The strange affection of a dogge of King Lysimachus.

The loue of a Romane Gentlemans dogge to his dead Master.

his

his discouerie of the Occidentall Indies, who in their Battells accustomed to fight with such incredible fierceenesse, that the Indians confessed their feare to be greater of the dogge, then of twenty Christians together: and which is more, if any Indian prisoner were broken loose and runne-away, in telling the dogge thereof, hee vnderstood presently theyr meaning, and followed after him as fast as he could by the tracke, neuer leauing till he had found him out, and which is strangest of all, he knew him amongst a thousand other Indians, & going directly to him, would take him by the bosom, and bring him along, (if he resisted not) without hurting him at all, but if he striued to defend himselfe, doe the other Indians what they could, hee neuer left till hee had torne him in peeces, but commonly hee found small resistance, for they were generally so terrified at his sight, that happy was hee that had the best heeles.

Cardanus also maketh mention of this Dogge in his x. Booke, De perfectis animalibus.

Ferdinandus Gonzala, Ouiedus saith, that this Dog was called Bezerillus.

BE: Truly me thinks these things are such, that they could neuer be done without vnderstanding: for confirmation whereof. we neede not goe so farre to seeke examples, hauing had in this our towne one so notably strange as that of the Earle *Don Alonsoes* Dogge, called *Melchorico*, which did many things almost vnpossible to be done of any vnreasonable creature, and scarcely credible, but that there are so manie witnesses of them: so that the Earle tooke such exceeding pleasure in him, that he would neuer suffer him to be out of his sight, giuing on his deathbed commandement, that the Dogge should be well kept and nourished, bequeathing to that effect a yeerely penon: but the Dogge (missing the Earle) after his death, began to droupe, in so strange and mournefull a sorte, as though nothing had wanted to expresse his griefe, but onely speeche, and for the space of three dayes would neuer receyue any sustenance at all, till at the last those of the house taking pitty of the sillie Dogge, endeuoured (by deceyuing him, if it were possible,) to preserue his life. There was in the house a Ieaster, which counterfaited the Earle, so in his speech and gesture, and resembled him so neere in fauour, that beeing attyred in his Apparell, hee seemed in a manner to bee the Earle indeede: Vpon whose backe they put on a sute of Apparell, which the Earle had beene often accustomed to weare, causing him there-

A strange story of the Earle of Benauentas Dogge.

therewith to enter into the Chamber, and to call the dogge by his name, & to whistle, and cheere him vp as the Earle was wont to doe. The Dogge being at the first sight deceyued, presently sprang vp, leaping and fawning on him, making the greatest ioy that he possibly might, and fell incontinent to his meate: but within a while percyuing the deceit, hee returned to his former drouping, refusing vtterly to eate, and continuing so a few dayes dyed.

LVD. This is a matter very large, and that yeeldeth many arguments to perswade vs, that there is also in other beastes some sparke of reason and vnderstanding: for what common wealth of the world, can be better gouerned then that of the Bees, hauing one onely King theyr soueraigne and superiour, whom they obey and follow, how strange is it to see the order & agreement they hold in gathering their honey & bringing it to theyr hiues. And as *Plinie* writeth, there are some amongst them, who serue onely for discouerers or skoutes, guiding the rest to those parts that are commodious for the gathering of theyr hony: besides, what artifice can be greater thẽ that which they vse in building their combs or little lodgings wherin they lay theyr honey, which when the cold winter cõmeth, when the flowers are faded & gone, serueth to them for sustenance. The selfe same doe the Emets, laying vp, while the sõmer endureth in their caues & storehouses, prouision for the winter, which being for the most part corn and seeds, they knip and bite the graines in sunder, lest otherwise through the moistnes of the earth, they might come to sprout and shoote forth. Neyther is theyr art with which they stop & dresse their Cabbins, lesse exquisite, defending themselues thereby from the wind & water: infinite other things are written of them of which we may take example, yea and be ashamed, that we cãnot so well gouerne & order our selues, as do these feeble and sily beasts. Let vs also marke the diligent vigilance of the Cranes, which for their security by night, while they sleepe, leaue by turn one alwayes waking, as their Sentinel or watchman, the which to auoyde sleeping, standeth vpon one foote onely, lifting vp the other, & holding therein a stone, the fal of which awaketh her if shee should chaunce to sleepe, so that

The vigilance of the Cranes.

ſurely in my iudgement, this warie and prouident carefulneſſe of theirs, to preſerue themſelues from ſuch dangers, as might otherwiſe at vnawares fall vpon them while they ſleep, can by no meanes bee without ſome vſe of reaſon or vnderſtanding.

ANT. I confeſſe that all theſe things alledged in your replication are true, but not that they doe them with vnderſtanding and election of good from euill, or of that which is hurtfull and noyſome, from that which is wholeſome and profitable, as for reaſon, it is more then manifeſt that they haue thereof no vſe at all, for onely man is a creature reaſonable: neyther can that of theirs by any meanes be called vnderſtanding, though they ſeeme in theſe operations which you haue ſaid, to haue vſe thereof: for vnderſtanding is ſo conioyned and vnited with reaſon, that the one cannot be without the other. Nothing, I ſay, can vnderſtand but that which hath the vſe of reaſon, nor eny thing haue reaſon, but that which vnderſtandeth. This therefore in thoſe beaſts which ſeemeth to be reaſon and vnderſtanding, is a liuely inſtinct, with which Nature hath created them more then others, that are more brutiſh, and haue the power of phantaſie more groſſe and darke, which is the vertue that worketh in them with that imagination, by the which they are guided to put the ſame in effect, and this proceederh, as ſaith *Albertus Magnus* in his eight Chapter *De Animalibus*, not that the wilineſſe, ſagacitie and craft of brute beaſtes, is more in one then in another, becauſe they haue reaſon or vnderſtanding in thoſe things which they doe, but becauſe their complexion is purer and better, and their ſences of more perfection, and becauſe alſo the Cæleſtiall bodies haue better influence into them, through which their appetite is better guided by inſtinct and Nature: So that wee may hereupon inferre, that all their workes are done by onely appetite, phanſie, and the vertue imaginatiue, which mooueth them: ſo that ſeeing all is done without reaſon, or vnderſtanding, or purpoſe, or intention directed to any end, it cannot be ſaid, that this definition of Fortune is competent or appliable to brute beaſts. Though many other reaſons and arguments might be alledged about this matter, yet this that is

Reaſon and vnderſtanding vnſeparably conioyned and vnited together.

The cauſe why ſome beaſtes haue greater inſtinct then others.

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already sayde shall suffice, seeing wee pretend no farther, then to know the difference betweene Chaunce and Fortune, the rest wee will leaue to bee debated of by the Philosophers.

LVD. I throughly vnderstand all that which you haue sayd and the Philosophers opinion also concerning the same: but I see that these words are dayly vsed far wide from theyr definition and opinion, for in naming Fortune, wee neuer marke whether the thing be done with any purpose, or to any end, but rather the contrary, for we vse this word so generally, attributing thereunto all accidents whatsoeuer, that wee make no difference of one from an other, and therefore *Tully* in his Offices, Great, sayth he, is the sway of Fortune in prosperity, and in aduersity who knoweth not her force? Whiles wee enioy her fauourable and prosperous wind, wee attaine vnto the fruition of our desires, when otherwise we are afflicted and full of misery: so that hee maketh no difference what is an accedentall cause, and what is not, neyther bindeth hee her to things onely done contrary to the purpose and pretended end: as for example, when a Prince with a little Army presenteth battell to another, whose Army and force is farre in number more puissant, it is manifest that his meaning is to doe the best hee can, and his intention firme to obtaine victory, otherwise, hee would neuer put himselfe in so apparant a danger, which if he, according to his hope obtayne nothing, hapneth therein vnto him contrary to the purpose and meaning which he had, but hee attayneth the end for which he hazarded the battell: yet for all this we let not to say, that he had good fortune to ouercome so mighty an Army with so slender forces: if one should go to Rome with purpose to bee made a Bishoppe, being of so small merite, that there were no reason at all, why he shoulde hope to obtaine so great a dignity; yet in comming to be one wee may well say that fortune was fauourable vnto him therin: and so when *Iulius Cæsar* in his warres against *Pompey*, being in Durazo, where he attended a supply of Souldiours, without the which, his party was not strong enough to encounter with *Pompey*, seeing that they came not, without

trusting any man else, determined himselfe in person disguised and vnknowne to goe fetch them, according to which resolution, putting himselfe into a Fisher-mans boate, thrust off from the shore, and began to passe the straight, but the water being rough, and the tempest violent, his Pilot the poore Fisher-man feared drowning, and would fain haue turned back againe, and was therein very obstinate, which *Cæsar* by no meanes permitting him to doe, after many perswasions and threatnings, seeing him still perseuer in his feare: at last, be of good courage man (quoth he) and passe on without feare, for thou carryest with thee the good fortune of *Cæsar*. It is manifest that his chiefe purpose and meaning in this ciuill warre was, as the sequell shewed, to obtain alone the Empire, which he afterwards did, and yet in common course of speech, wee let not to say, that his good Fortune aduanced him to that estate: What shall wee say of *Cæsar Augustus*, who from that very instant that *Iulius Cæsar* was slaine, had presently a meaning to succeed him in the Empire, employing all his thought care and imagination, about the compassing thereof, and at last obtayned it indeed, according to his pretence from the first, without any contrary accident, vnexpected Lucke, or sodaine Chaunce: and yet for all that, neyther was he forgetfull to giue thankes vnto Fortune, neyther erre wee in calling him fortunate: for they were wont to say in an old Prouerbe, that there was neuer any Emperour more vertuous then *Traian*, nor more fortunate then *Octauian*, which was the same *Augustus Cæsar* of whome wee spake. And now dayly wee see this name of Fortune so commonly vsed, that in a manner the rule and Signeury of all vvorldly things, seemeth to be attributed vnto her, as though it were in her povver to guide and direct them at her pleasure: & so sayth *Salust*, that fortune dominateth ouer al things: and *Ouid*, that Fortune giueth and taketh away whatsoeuer pleseth her, and *Virgil* attributeth vnto her authoritie ouer all humane matters, be they wrought by accidentall causes, or fall they out aunswerable to our desire, according to that we procure and seeke.

ANT. That which *Aristotle* sayeth, is in true Philosophy, which though wee vnderstand, yet wee apply not well, for

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Fortune is not in those things which succeede vnto vs, according to our purpose and pretence: but in those that doe exceede our hope, or come vnlooked for, and vnthought of, and so we commonly mingle and confound Fortune with chance, and Chance with Fortune, yea and somtimes we attribute that to eyther of them, which is neyther of both. But to tell you the very truth, this definition of Fortune is so intricate, that I my selfe doe not throughlie vnderstand his meaning, where hee sayth, according to the purpose, and to some end, which are two diuers words, and may be vnderstood in sundry sence, as those do which glose vpon his Text, whose diuersity of opinions maketh the Glosse far more difficill then the Text it selfe. But I will not maruell hereat, because perchaunce *Aristotle* would doe therein, as he did in the selfe same books *de physicis*, which being finished, and *Alexander* telling him that it was great pitty, that so high and excellent a matter should by the publishing thereof become vulgar and common, he answered that he had written them in such sort that few or none should vnderstand them: And in truth the old Writers in all theyr works so delighted in compendious breuity of words, that they not being clearely vnderstood of those that followed in the ages after, were the cause of an infinit variety of opinions, neyther is there any one which glosseth vpon them, who affirmeth not his interpretation to bee the true sence and meaning of the anthor, the same being perchance quite contrary: But leauing this, I say, that though in this mother speech of ours, we want fit and apt words to signifie the propriety of manie things: yet in expressing the effects of Fortune, we haue more then eyther the Latine or Greeke, for besides prosperous and aduerse fortune, we haue Hap, and mishap, good Lucke and ill Lucke, by the which we signifie all successes, both good and euill, accustoming our selues more vsually to these words, then to that of fortune: for what chaunce soeuer happen to a man, we commonly say, that he was happie or vnhappy, Luckie, or vnlucky.

LV. Mee thinks that Felicity and infelicity signifieth also the same, and that we may very well vse them in such sence as we do the others.

Some wordes of the Author omitted, which treate of the Etimologie of *Dacha*, and *Desdica*, *Ventura* *Dyseuentura*, and *Disgradia*, deriuing them from the Latine, which doe nothing agree with our English phrase.

A N. You are herein deceyued, for Happe, Mishap, good and euill Lucke, prosperous and aduerse fortune, are as wee haue sayde, when they come by accidentall causes, not keeping any order or limitation and felicity, as saith S. *Anthony* of Florence, as in those things which happen to a man for his merit and vertue, and infelicity, in not hapning to him which hath vertue and merite to deserue them: but these words wee vse not in ordinary matters, but in those that are of weight and moment: Some Authers also affirm the same to be vnderstood of prosperous and aduerse fortune, and that wee ought not to vse this manner of speech, but in difficill matters, and such as are of substance and quality.

B E B. According to this rule, we erre greatly in our common speech: for there are many that come to obtaine verie principall estates and dignities, not by theyr vertues and merites, but rather through theyr great vices and demerites: yet wee commonly say, that such mens felicity is great, and that they are very fortunate.

AN: You haue sayd the truth, for indeed we go following our owne opinion without any foundation of reason, neyther leaning to those graue and auncient Philosophers of tymes past, neyther to those which haue written, what in true and perfect Christianity wee ought to thinke thereof, who affirme Fortune to be that, which happeneth in worldly and exteriour matters, not thought on before, nor looked for, neyther of it selfe, but proceeding from a superiour cause, directly contrary to them, which holde that such accidents happen without any cause superiour or interiour, but that they all come at happe hazard: So that howsoeuer Fortune be, it must be accidentally, and not in things that come præmeditated and hoped for: but seeing that the most sorte of men obserueth heerein no order, attributing all successes both good and euill to Fortune, whether they happen or no in such sort as the Definition thereof requireth, euery manne speaking and applying as hee listeth, I hold it for no errour, if amongst the ignorant, wee follow the common vse: but amongst the wise and learned, me thinkes it were good for a man to bee able to yeeld a reason of those things he speaketh,

and

and to speake of things rightly, according to their Nature and property, least otherwise hee be derided and helde for a foole.

BER. Greater in my iudgement is the error which wittingly and wilfully we commit, then that which is through ignorance onely: neyther can any vse or custome be sufficient to authorize or allow, that which in the iudgement of al wise and learned men is held for false and erroneous. But afore you passe any farther, I pray you tell me what you meane in this your last definition, whereas you say, that fortune is onely to be vnderstood in exteriour things.

AN. It is manifest of it selfe, that in things spirituall and interiour, there can be no Fortune, which who so list, more at large to see, and more particularly to satisfie himselfe therein, may read S. *Thomas* in his second Booke *De Physicis*, and in his third *Contra Gentiles*, and S. *Anthony* of Florence, in the second part of his Theologiques.

In things spirituall and interiour there can be no Fortune.

LV. As for the opinion of Philosophers, you haue sufficiently made vs vnderstand the same: now I would you would do vs the fauour, so declare vnto vs, what the sacred Doctors of our holy Mother the Catholique Church do teach and thinke therein.

AN. Farre different are they from the before alledged Philosophical censure, for what good Christian soeuer you reason withall concerning Fortune, he will answere you with the authority of *Esay*, who sayth: Wo bee vnto you that set a Table before Fortune, and erect Altars vnto her as to a Goddesse, for with my knife shall you be cut in peeces.

What we ought in true Religon to thinke of Fortune.

The Gentiles as they were passing blinde in all diuine things partayning vnto God and his omnipotency, so not being able to comprehend and vnderstand his diuine vniuersall prouidence in all things, they diuided the same from God himselfe, and made thereof a Goddesse, attributing to her, gouernment, domination, power, and commandement, all the exteriour things of the world, which error of theirs herein committed, some of themselues doe confesse and acknowledge, as *Iuuenall* where he sayeth: Where Prudence is, thou hast no deity, O Fortune, but wee for want of Wisedome doe

make thee a Goddesse, and place thee in heauen. According to which: Saint *Hierome* in an Epistle of his to *Terentia*, sayeth: Nothing is created of GOD without cause, neyther is any thing done by chaunce as the Gentiles thinke, the temeritie of blinde Fortune hath no power at all: Whereby wee may see that Fortune is nothing else then a thing fained in the fantasie of men, and that there is no other Fortune then the will and prouidence of GOD, which ruleth and gouerneth all thinges: but when we will stretch our selues farther, wee may say that fortune consenting in *Natura naturans*, which is God himselfe, is part of *Natura naturata*, beeing his operations, I say part, because of the definition of *Aristotle* and others, who attribute no more to her then accidentall causes, so that Nature working in all other naturall thinges, Fortune is more straightly limited in her workes, and is inferiour to *Natura naturata*, and the selfe same is to bee vnderstood of that which we call Chaunce.

There is no other Fortune then the will & prouidence of God.

B E R. In this manner there is none other Chaunce or fortune, but onely the will and prouidence of God, seing that thereon depend all successes and chances, as well prosperous as aduerse.

A N. You haue sayde the trueth, and so are the wordes of *Lactantius* to be vnderstood in his third booke *De diuinis institutionibus*, which are thus, Let not those enuie at vs to whom God manifested the truth, for as we well know Fortune to be nothing, &c. Comming therfore to the conclusion of this matter, I say that wee imitate the Gentiles in vsing this name of Fortune and Chaunce, as they did, adding thereunto Happe, mishappe, Good lucke, Bad lucke, Felicity and Infelicity, in an inferiour degree, as it were vnto them, when in pure truth, there is neyther Chaunce nor Fortune in such sort as they vnderstood them, and as yet many Christians through ignorance vnderstand them: but if any such Christian would set himself with *Aristotle* to examine and sift out the cleare reason of Chaunce and Fortune, I am assured hee would come to confesse the same, as hee which knew and vnderstood that there was a first cause, by which the worlde was ruled and gouerned, that was the beginning and Ruler of all things, and that

Fortune differed not from the wil of the same, which is the very selfe from which wee receyue all good and euill, according to our deserts, God willing or permitting the same, as it best pleaseth his diuine Maiesty: so that the good Christian ought not to say in any prosperous successe of his: It was my good fortune, or fortune did this for mee: but that God did this, or this was done by the wil and permission of God. And therfore though we speak vnproperly, as conforming our selues to the common vse, in vsing the name of Fortune in our discourses, and affayres, yet let vs alwayes thereby vnderstand the will of God, and that there is no other fortune.

BER. I know that you could haue discoursed more at large of this matter if it had pleased you, neyther should wee haue wanted arguments and replies, and matter to dispute on: but you haue done farre better, in leauing out these superfluous arguments, which would haue but troubled our wits, and in going so roundly to the matter, touching onely that which is requisite and fit for the purpose, with such breuity and compendiousnesse, that we both vnderstand it distinctly, and bear it perfectly in our memory. Now therefore, I pray you, if it be not troublesome vnto you, make vs vnderstand what thing is Destiny, and how, when, and for what cause we are to vse this word, in which I finde no lesse obscurity then in these before discoursed of,

AN. I was gladde in thinking that I had made an ende, and now me thinks you cause to begin a new: but I will refuse no paine, so that it please you to take the same in good part, and to haue patience in hearing me, I will vse as much breuitie as I possibly may, because otherwise the matter is so ample, and so much thereof to be sayd, that I know you would bee weary in hearing me, in summe therefore I will briefly alledge that which maketh most to the purpose, beginning first with the opinion of the auncient Philosophers hereof. The Stoyicks sayd, that Destiny was an agreement and order of naturall causes working their effects with a forcible and vneuitable necessity, in such sort, that they affirmed all prosperity and all misery, the being of a King, Begger or Hangman to proceede from the vnauoydable necessity of Destiny, *Aulus*

What thing Destiny is.

The Stoyicks opinion of Destiny.

Gelius sayth, that a Philosopher called *Chrysippus* maintayned Destiny to bee a perpetuall and inclinable order and chaine of things: of the selfe same opinion was *Seneca*, when hee sayde, I verily beleeue that Destiny is a strong and forcible necessity of all things and doings whatsoeuer, which by no-meanes or force may be altred: so that all those of this Sect attributed to Destiny, all successes good and bad that happened as though they must of force and necessity so fall out, without any possibility to be auoyded or eschewed, to which opinion the Poet *Virgil* conforming himselfe, sayth of *Pallas*. To euery man is assigned a fixed time and desteny, not to be auoyded. This vnineuitable order, according to many of their opinions, proceedeth of the force which the starres and Planets haue through theyr influence and operation in humaine bodies. *Boetius* in his fourth Booke of Consolation sayth, that Destinie is a disposition fastned to the moueable thinges, by which the Prouidence annexeth each of them with order and agreement: and according to Saint *Thomas*, in his 3. Booke *Contra Centiles*, by Disposition is vnderstoode ordenance, which being considered with the beginning whence it proceedeth, which is God, may be called Desteny, alwayes referring it selfe to the diuine prouidence: for otherwise we may say the same selfe of Desteny, which we said of Fortune, that desteny is nothing, but only a thing fayned in the imagination of the Gentiles: for a good Christian ought by no meanes to attribute any inclination, successe in matters, or estate of his, to desteny, and truly it is a wicked and Gentilicall kinde of speech, which we vse, in saying when any thing hapneth, our Desteny would haue it so, or it was his Desteny, he could not auoide it: for though perchance the wiser sort know their error in saying so, only following the common vse, yet the common people thinke as they speake, that Desteny is indeede a thing forcible, and not to be shunned, but must of necessity happen and fall out.

The opinion of Chrisippus.

The opinion of Seneca.

L.V. It is passing true that you haue sayd, and for confirmation thereof, I will tell you a most true story which hapned to my selfe, in one of the chiefest Cities of this Kingdome, Riding one day with certain other Gentlemen into the fields for recre-

recreations sake, towards the euening, as we returned home-wards, we sawe by the Townes side three men setting vp a poast, vpon a little knapp close by the high way, for one that was condemned to be strangled there the next day, of which three, the one as a Gentleman in our company told me, pointingt o him, was the Hang-man, adding withall, that it was pitty, that hee had vndertaken so infamous a condition, beeing a yong man otherwise well qualified, and a very good Scholler, of which desiring to know the truth, because it seemed vnto me strange, I turned my horse, and riding neere to the place where the men were, after I had asked them for whome that poast was set vp, and they with theyr aunswere satisfied me, I narrowly markt and beheld the gesture and countenance of the young man, who was of a very good complexion, and of an honest face, hee seemed to bee about the age of twenty, or one and twenty yeers, his garments were not costly, but cleanly and handsome, asking him if he were the Hangman, he aunswered mee that hee was, demaunding of him in Latine, if euer he had beene a Student, he aunswered me to that demaund and many others in the same tongue very eloquently, but at last asking him of what Countrey and place hee was, he aunswered me: that hauing profest himself to be a Hangman, he could with no honesty reueale vnto mee any thing touching his Couotry or parentage, and therefore prayed mee to hold him for excused; I perceiuing his shamefastnesse, vrged him farther, saying: How is it posible, that hauing such knowledge and vnderstanding, thou hast taken vpon thee so base, infamous, and dishonest an office: Truelie thou deseruest the greater blame and punishment, by howe much more carelesly thou vsest the excellent giftes which God hath endued thee withall, as comlinesse of fauour & proportion, good capacity and vnderstanding, in vsing of which well, thou mightest doe God and thy Country seruice, wheras now thy talent lyeth hidden & buryed. He hauing a while attentiuely listened to that which I saide vnto him, aunswered at length with many teares, that such was his hard Destiny by which he was thereto forcibly compelled, against the sway of which he was not able to preuayle, of whose error and igno-

A story of one that said it was his destiny to be a Hangman

rance taking pittie, I beganne to make vnto him a large Discourse, causing him to vnderstand that there was no Destenie able to force Free-will, but that euery man had libertie to dispose of himselfe as hee pleased, and to take what way he list, so that hee could not blame his Destinie, but himselfe onely, which hauing Election of so many good wayes, had suffered himselfe to be guided so ill. Vsing these and many other such reprehensiue speeches vnto him, hee fell into such weeping, and shedde so many teares, that I tooke compassion of him: withall, hee tolde me, that hee had falne into this misery, for want of good counsell, hauing heretofore neuer met with any that had told him so much, whereby to lighten him out of the error wherein hee was: but seeing (quoth hee,) that which is past may be repented, but not vndone, I will by Gods grace hereafter take a new course, lesse dishonourable to my Kinred: for you shall knowe, sir, that I am borne of Parents of a very honest condition: being brought into this miserable estate in which you now see mee through play onely, but God be thanked (it is as yet vnknowne to my Friends,) that I execute this detestable office, neyther doth any man of this Towne knowe whence I am: for the place where I was borne, is farre from this Country: so that I am fully resolued to change my manner of life, and to follow your counsell: and therewith bitterly bewailing his vnfortunate course, I brought him home with mee to my lodging, in which he remained that night, seeming to bee exceeding sorrowfull, and the next Morning departed: whether hee went (I know not) but from that time forwards hee was no more seene in those quarters: and truely by many signes I saw in him, hee gaue me good hope that he would doe as hee said.

AN: This fellow had neuer seene the authoritie of Saint *Gregorie*, in his Homilie of the *Epyphanie:* where, God defend (saith he) the hearts of those that are faithfull, from saying that there is any Destinie: this is vnderstood, when they thinke or holde for a certaintie, that such things as happen vnto them, proceede from the Constellations or other superiour causes, as not any way to bee auoyded or declined: Therefore whensoeuer this word Destinie is mentioned, wee must vnderstand

the

the same that wee did of Fortune (that is,) the will and prouidence of God. But the best is not to vse it at all, thereby to auoyde the error into which the common people doe fall: yea, and a much greatter, which is the denyall of Free-will: for if that Destenie were a thing incredible, and the sway thereof not to bee resisted, then should neyther reward, punishment, grace, nor glory bee due vnto deserts: and so diuine *Plato*, in his *Gorgias*, To say (saith hee,) that there is any constraining or vnineultable Destenie, is a Fable of women, which vnderstand not what they say: so that all things are subiect vnto the Free-will of man, not to doe any thing forciblie, but by contentment of the same will: For being a Free-will, there can be no Destinie. But because in plunging our selues further into this matter, wee should fall vpon that of Prescience and Predestination, engulfing my selfe in which, I should not be able to finde the way out: it is sufficient onely to declare, though it bee but superficially, what belongnth to this word Destenie, still vnderstanding that all proceedeth and dependeth of the Diuine will and prouidence of God: and so saith S. *Austine*, in his fifth Booke, *De Ciuitate Dei*. If for this cause humaine things are attributed to Destenie: Let him which calleth the will and power of *GOD*, by the name of Destenie, take heed and correct his tongue. And so including, wee may inferre, that there is no Destinie at all, at least in such sence as the common people vnderstandeth the same: but that by this word, we ought to vnderstand the prouidence of *GOD*, and the fulfilling of his holy Will, which alwayes leaueth vs in free libertie to choose that which is good, and to eschewe that which is euill. For this word Destinie, is chiefely vnderstood and mentioned in matters of aduersitie, which when they happen vnto vs, are eyther for that wee seeke and procure them, or else that God permitteth them, because our sinnes and wicked life deserueth such chastisement: Let him not say, that is hanged, that his Destenie brought him therevnto, but the small care he had to liue vertuously, to feare *GOD*, and to flye vice, was the cause thereof: The like of him that murdereth or drowneth himselfe: For, if such had liued well, and refrayned those Vices and Enormities, for punishment of which, they were

condemned by the Ministers of Iustice, or by their owne guilty desperate conscience to dye, they should neuer haue had any such cause to complaine. But there is so much herein to be sayd, that in seeking particulerly to discusse euery point thereof, it would be too tedious, especially to those, who desire no more then well to know the conclusion how it ought to be vnderstoode, which by this præcedent discourse, I hope you doe.

An argument to proue that there is Destenie.

BER. I vnderstand you very well, yet mee thinkes, vnder correction, that there are some things which happen forcibly to men and not to be auoyded: as for example, a man borne of Parents that are bondslaues, of force must bee a bondslaue, and such a one, mee thinkes may with reason say, that his Destenie placed him in that seruitude and bondage, because hee came not there-vnto by his owne will, neyther could hee by any meanes auoyde the same, but would by any meanes seeke and procure his freedome, if there were any possibility thereof.

The obiection answered.

ANT. This obiection may many wayes be answered, the one is, that it was no Accident or Chaunce that happened to this man, to serue as a bondslaue, because he was begotten and borne in seruitude: and besides, there is no impossibility of recouering his liberty, for euery day we see happen sundry new occasions, whereby a slaue may be manumitted and set free, if then it be posible, it followeth, that there is no forcible Destenie: if you will say that it was an accident in his Auncestors to fall into bondage, to the end that this man should be borne a slaue. I answere, that it was in their choise and free-will, because they might haue gone some whether else, and haue refrained that place in which they stood in danger and hazard to be made Captiues: so that he cannot lay the fault vpon his Destenie, but vpon those that might haue remedied the same and did not.

LV. You leaue mee not well satisfied herein, for if I loose perforce my liberty, neither euer was it, neither now is it in my hand to remedy the same: neither am I hee that was any way the occasion thereof, I may well say, it was my Destenie, and consequently with reason complaine of the same, considering

that

that it was not in my power to auoyde it.

ANT. All that which is not vnpossible, may bee sayde auoydable: and if at any time while one remaineth in bondage, occasions may happen to recouer his freedome, he can by no meanes say, that his Destenie forcibly with-holdeth his liberty: for though he want it against his will, yet he wanteth it not with impossibility of euer hauing it: if he vse such meanes and industry as is requisite for the obtaining thereof. For example, we see daily many slaues runne from their Maisters, and set themselues at liberty, not onely here with vs, but also such as are in captiuity vnder the Mores and Turkes: and if the enterprise which any such one vndertaketh for his liberty, succeede not according to his intent, it is because hee procured it not in such as was requisite, or because it pleased not God to permit his deliuery, for his sinnes and demerrits, or some other cause to vs hidden and vnknowne.

All that is not vnpossible may be auoyded.

B E R. Thinke not that you haue here made an end: for the principall point as yet remaineth. If you remember, you said that many of the Auncients held opinion, that the causes of Destenie working with such necessitie, proceeded from the second superiour cælestiall causes, as the influence of the Planets and starres. I pray you therefore make vs to vnderstand what is the force of the constellations, and in what sort their influence worketh as well in vs, as in other things, for the common opinion is, that all things on the earth, are gonerned and maintained by the Cælestiall bodies, whence it commeth that the Astronomers by calculating Natiuities, casting figures, and other obseruations, come to foreknow and vnderstand many things, not onely concerning men, but also tempests, earthquakes, plagues, inundations, and other such like future calamities.

A N. It is a thing notorious, that the starres haue their influences, but not in such sort as the common opinion maintaineth: first therefore you must vnderstand, that their influence hath no power or force to worke any operation in the soules of men: but onely in their bodies, the reason whereof is, that the soules are farre more noble, and of more excellent perfection then the Planets and starres, so that the constellations being

How the operation and influence of the starres is to be vnderstoode.

vnto

vnto them inferiour in being and substance, are vnable to worke in them any effect at all. That the fowles are more noble then the cælestiall bodies: S. *Thomas* proueth in this sort, in his Booke against the Gentiles: So much more noble, saith hee, is euery effect, as it is neerer in likenesse to the cause whence it proceedeth, and so our soules being liker vnto God then the cælestiall bodies are, in being Spirits, as is the first cause which is God, must needes be more excellent then they, so that they can haue no influence vnto them, nor domination ouer them, the soules remaining alwaies free: For though *Dionisius* said, that God hath so disposed the whole order of the Vniuerse, that all inferiour things beneath should be gouerned by those that are superiour and aboue, yet he presently addeth, and those that are lesse noble, by those that are more noble: and though by this reason the soules remaine free, yet the bodies doe not so, because they are lesse noble then the Sunne, the Moone, and the other heauenly lights, and so are subiect to their influences, working in them diuers and contrary inclinations, some good, and some euill, which they that seeke to excuse their vices and wicked life, call Destenies, as though it were not in their power to flye and auoyde them through the liberty of free-will? For if we say, that *Mars* doth prædominate in men, that are strong and valiant, wee see that many borne vnder his Planet, are timorous and of small courage. All those which are borne vnder *Venus*, are not luxurious, nor all vnder *Iupiter* Kings and great Princes, nor all vnder *Mercurie* cautilous and crafty, neither are al those which are borne vnder the signe of *Piscis*, Fishermen, and so forth of all the other Signes and Planets, in manner that their effects are not of force and necessity, but onely causing an inclination to those things, the which by many wayes and meanes may be disturned, altered, and auoyded, chiefly by the disposition and will of the first cause, which is God, who addeth, altereth, and taketh away at his pleasure, the force, vigour, and influence of those Planets and starres: restraining their vertue and force, or else mouing, directing and lightning our mindes not to follow those naturall inclinations, if they tend to euill and sinister effects. The Angels and diuels also may doe the same, as being

Our soules farre more noble then the cælestiall bodies.

Our bodies lesse noble the͂ the Planets, and therefore subiect to their influence.

The influence of the Planets worketh not with force and necessity, but their effects may many wayes be altered and changed.

creatures more noble then the soule, the one mouing to good and the other to euill: for oftentimes our good Angel is the cause that we refraine those vices, to which by the Constellation of those heauenly bodies wee are inclined, and that wee follow for our Soules profite such wayes as are vertuous and good, and that we auoyde those daungers which these influences doe threaten vnto vs. These also may a man of him selfe beware and eschew by discretion and reason: for as sayeth *Ptolomie*: The Wise and prudent man shall gouerne the starres.

Our good angell preserveth vs oftentimes from many mischiefes.

LVD. I confesse all this which you haue sayd to bee true: but yet besides the inclinations and appetites of men, the stars and planets worke also in another manner, as in aduauncing some men, and abating others, making some prosperous and rich, yea, and sometimes from low and base estate, enthroning them in Kingdomes, as for example, King *Gygas*, and almost in our very time *Tamberlane* the Great: and deiecting others that were great and mighty, yea Kinges and Monarches into extreame calamity and misery, infinite examples whereof may bee seene in the booke called *The fall of Princes*, and many others full of such tragicall disasters. And it is manifest, that this proceedeth from the constellations, vnder which they are borne, and the operations with which they worke, because many Mathematitians and Astronomers, knowing the daye, howre and moment wherein a man is borne, vse to giue their iudgement and censure, what shall betide vnto him so borne, according to the Signes and Planets which then dominate in their force and vigour. And many of them doe foretell so truly many wonderfull thinges, that it seemeth scarcely possible to any man but God to know them, which seemeth to proceede through the will of God, whom it hath pleased to place that vertue in those Planets, wherby the future successe might bee knowne of those persons that are borne vnder them.

Astronomers sometimes foretell of future things.

And though I could heere alledge many examples of Emperours, Kinges, and Princes, whose successes to come were foretold them by Astronomers truly, and as indeed they happed, yet omitting them, because they are so cōmonly known,

I will

Pope Marcellus Father said at the houre of his sons birth, that hee was borne to bee Pope.

I will tell you of one Pope *Marcellus*, who came to be high Bishop, whose Father liuing in a place called *Marca de Ancona*, where he was also borne, being a great Astronomer, and at the birth of his sonne casting presently his natiuity, sayd openly, that hee had a sonne borne that day, which should in time to come be high Bishop, but yet in such sort, as though he were not: which came afterwards to be verified, for after hee was elected in the Consistorie by the Cardinals, hee dyed within twenty dayes, not being able to publish or determine any thing by reason of his short gouernment. I knew also a man in Italy, called the Astronomer of Chary, who whatsoeuer hee foretold, the same proued in successe commonly to be true, so that he was held for a Prophet: truth it is that he was also skilfull in Palmestrie and Phisiognomie, and thereby strangely foretold many things that were to come: and perticularly hee warned a speciall friend of mine to looke well vnto himselfe in the eight and twenty yeere of his age, in which he should be in danger to receiue a wound, whereby his life should stand in great hazard, which fell out so iustly as might be, for in that yeere he receiued a wound of a Launce in his body, whereof hee dyed. A certaine Souldiour also one day importunating him to tell him his fortune, declaring vnto him the day and houre, wherein he was borne, and withall, shewing him the palme of his hand, and because he excused himselfe, growing into choller, and vrging him with threatnings to satisfie his demaund, hee told him that hee was loath to bring him so ill newes, but seeing you will needes haue it, quoth he, giue mee but one crowne, and I will be bound to finde you meate and drinke as long as you liue. The Souldiour going away laughing and iesting at him, seeing presently two of his fellowes fighting, went betweene to part them, and was by one of them thrust quite through the body, so that hee fell downe dead in the place.

The Astronomer of Charie.

Many causes and reasons to alter that which the signes and Planets do seeme to portend.

AN. I cannot chuse but confesse vnto you, that many Astronomers hit often right in their coniectures, but not so that they can assuredly affirme those things which they foretell of force and necessity to fall out, there being so many causes and reasons to alter and change that which the signes and Planets

doe

doe seeme to portend: the first is the will of God, as being the first cause of all things, who as hee created and made the stars with that vertue and influence, so can hee by his onely will change and altar the same when it pleaseth him: Also all the starres are not knowne, nor the vertues which they haue, so that it may well bee that the vertue of the one dooth hinder, make lesse, or cause an alteration in the effect of the other, & so an Astronomer may come to bee deceyued in his calculations, as was the selfe same Astronomer of Chary which you speake of, when he fore-told that Florence being besieged with an Army Imperiall, and with the Forces of Pope *Clement*, should be put to sackage and spoyle of, the Souldiours This Prophecie of his had like to haue cost him his life, if hee had not made the better shift with his heeles, for the Souldiours by composition that the Towne made, finding themselues deluded, made frustrate, and deceyued of theyr prophecyed booty, would haue slaine him, if hee had not with all possible diligence made away Besides, if this were so, there must of necessity follow a great inconuenience, and such as is not to bee aunswered: for if when soeuer any one is born vnder such a constellation, that of force the good or euill thereby portended must happen vnto him: the selfe same then by consequence must needes happen to all those which are borne in that instant, vnder the same signe and Planet: for according to the multitude of the people, which is in the Worlde, there is no houre nor moment, in which there are not many borne together, of which some come to be Princes, and some to bee Rogues: When *Augustus Cæsar* was borne, it was vnpossible but that there were others also born in the very same point and moment, which for all that came not to bee Emperours, and to gouern the whole world in so flourishing a peace as he did, yea and perchance some of them, went afterwardes begging from dore to dore. And thinke you that *Alexander* the great had no companions at his birth? Yes without doubt had he, though they had no part of his good fortune and prosperity. This matter is handled very copiously by S. *Austin* in his fifth booke *De Ciuitate Dei*, aunswering the Mathematitians and Astronomers, which say, that the constellations &

influences are momentary, whereby it ſhould enſue that euery part and member of the body, ſhould haue a particuler conſtellation, becauſe the whole body together cannot be borne in one moment, nor in many moments: to be ſhort therefore, they are many times deceiued that giue ſuch great credite to the abuſiue coniectures of Aſtronomie, ſpending their whole time about the ſpeculation and fore-knowledge of future things, pertaining not onely to the birth of men, fore-ſhewing their fortunes and ſucceſſes, but alſo to thoſe of plagues, earthquakes, deluges, tempeſts, droughts, and ſuch like things that are to happen.

BER. If I vnderſtand you well, your meaning is, that the influence of the Planets worketh not in men with any neceſſitie or conſtraint, but onely as it were planting in them an inclination to follow the vertue of their operations, which may with great facility be euited in ſuch things as are within the vſe of free will and Lybre arbitrement: In the reſt, they may ſometimes fall out, according as by the vertue and property of the ſignes and planets may be coniectured and iudged, yea, and ſometimes alſo otherwiſe, becauſe it may pleaſe the firſt cauſe which imparted vnto them that vertue to change or alter their property, or that there may be diuers other cauſes in the way, which may hinder the effects of their influence.

AN. You haue in few words briefly knit vp the very pith and ſubſtance of the whole.

BER. Well then, let vs leaue this and come to Palmeſters, which are they that tell Fortunes by ſeeing the lines of the inſide of the hand, whoſe diuinations they ſay proue oftentimes true: I would faine therefore know, what credite wee may giue them.

The Chyromancers or Palmeſters doe often meddle their Science with Negromancie.

ANT I haue great ſuſpition of thoſe, who confidently affirme their diuinations by Palmeſtry, that they deale alſo in Negromancie, and that the diuell being farre craftier and ſubtiller then man, and through his long experience, and by certaine coniectures, being able to know certaine things that are to come, doth reueale vnto them the moſt part of thoſe things: for otherwiſe, by the lines of the hand onely, it were not poſſible to diuine ſo right, though ſometimes alſo the things ſimply thereby

thereby coniectured may proue true: neither can the Phisiognomers affirme, that the same must needes be true, which by their Science appeareth likely to happen: For *Aristotle*, which wrote a booke of Phisiognomie, entreating of all the signes and markes by which the conditions of men may be knowne, saith, that they are but casuall and by Chaunce. As for those that seeing the Phisiognomy of a man, doe iudge that hee must come to be rich, or that his end must be the Gallowes, or that he must be drowned, and such like: such must thinke that they be deceiued, and ought therefore to reserue the successes of all things to the will of God, whereby they may couer their error, and remaine excused, if the sequell fall otherwise out, then they coniectured it should.

LVD. This matter seemeth sufficiently debated of: onely out of the former discourse resulteth one doubt, which mee thinkes were against reason, that it should remaine so smothered vp, and that is of the speech of Signior *Anthonios*, where hee said, that of the influence of the signes, planets, and starres, are engendered pestilences and new diseases, inundations, destroying vvhole Countries, long drinesse vvhich causeth dearths, infirmities, scarsiti of corne and fruite, with diuers other the like.

AN. This is a question in which the Astronomers and Philosophers doe disagree, either holding of them their seuerall opinions. For the Astronomers in communitie doe hold and affirme that all this which you haue said, proceedeth from the constellations, and that through their causes these dammages doe happen vnto men, and all the other euils also with the which we are afflicted, alleadging for the proofe thereof, the authority of *Ptolomie* in his *Centiloquium*. The man, saith hee, that is skilfull in the Science of Astronomy, may foresee and auoide many euils to happen, according to that which the stars doe shew and portend: and also they alleadge *Gallen*, in his third booke of Iudiciall dayes, whose words are these. Let vs (saith he) imagine that a man is borne, the good Planets being in *Aries*, and the euill in *Taurus*; there is no doubt to be made, but all things shall goe prosperously with this man, while the Moone shall be in *Aries, Cancer, Libra* or *Capricornus*: but when

The opinion of the Astronomers touching the operation of the planets.

shee shall possesse any Signe in *Quadrat* aspect, or in Diameter, in the signe of *Taurus*, he shall bee molested with many troubles and vexations, and hee goeth farther and sayeth, that this man shall begin to bee perplexed with many infirmities, whensoeuer the Moone shall bee in the signes of *Taurus*, *Leo*, *Scorpio*, or *Aquarius*; and contrarily shall enioy perfect good health while the Moone shall be in the signes of Aries, Libra, Cancer, or Capricornus. They recite besides another authority of *Auicen* in his fourth Booke, where he sayth, the configuration of the Cælestiall bodies, to bee sometimes the cause of pestilentiall infirmities, as when *Saturne* and *Mars* are in coniunction. And so doth *Gentil* exemplifie it, alleadging the selfe same place: but what should I trouble my selfe in reciting their authorities, when finally there is no Astronomer or Physition, which holdeth not the same: but the Philosophers, as I haue sayd, maintaine a contrary opinion, affirming that no damage or euill can proceede from the Planets, signes or starres, into the inferiour bodies, and so diuine *Plato* in his Epynomide, I surely thinke (saith he) the stars and al the celestiall bodies to be a kind of diuine creatures, of a verie beautifull body, and constituted with a soule most perfect and blessed: and to these creatures, as far as I vnderstand, must be attributed one of these two things, eyther that they and their motions are eternall, and without any damageable preiudice: or if not yet at the least that their life is so long, that it is not necessary for them to liue any longer.

Opinion of the Philosophers.

The opinion of Plato.

These are the words of *Plato* by the which is vnderstoode, that if the celestiall bodies haue no euill in them, as beeing diuine, pure, cleane and sempiternal, without any preiudiciall damage, and free from all corruption and euill, they can then by no means be causers of those damages & euills which happen in the world to the inferiour bodies. Going on farther in the same booke. This is (sayth he) the nature of the stars, in sight most beautifull and goodly, and in their mouings obseruing a most magnificent order, imparting to inferiour creatures such things as are profitable for them. By these authorities they inferre, that seeing the stars are of such excellency, & that from them are imparted to creatures things profitable

and wholesome, they can by no meanes bee the occasion of harme or mischiefe, their nature and office which they continually vse,being contrary thereunto. But farther the same Author goeth on, declaring the same more plainly. Finally, saith he, of all these things we may inferre this as a true and conclusiue opinion, that it were vnpossible for the heauen, the Planets,the starres, and the cælestiall bodies which appeare therein, vnlesse they had a soule, or vnlesse they did it through God by some exquisite reason, to bee able to reuolue the yeeres, moneths and dayes,being the cause of all our good,and so being of our good, they cannot be of our euill. And this explaneth *Calcidius* vpon the same *Plato* in his *Tymeus*, by these words, Either, saith hee, all the starres are diuine and good, without doing any euill, or some of them onely are euill and dammageable: But how can this agree, or how can it be said, that in a place so holy and so full of all bounty and goodnesse, there can be any euill? And the starres being replenished with cælestiall wisedome, euilnesse and malice proceeding of the contrary which is folly, how can we then terme the starres to be malicious or causers of any euill, vnlesse we should say that which is not lawfull,that they are at one time good,and at another time euill, and that they cannot mixtly be the cause both of good and euill, the which is not to be thought or beleeued, that all the starres haue not one selfe cælestiall substance, none of them seperating themselues from their owne nature: so that all the starres being good, they may be the cause of good, but not of euill. Calcidius.

BER. These authorities,me thinks,conclude not throughly the purpose of their intention, for there are many things that can cause both good and euill,and therefore the cælestiall bodies also may doe the same. An obiection.

ANT. This is when there is in any thing both good and euill, working effects according to the nature thereof; but there is no euill in the heauens, nor in any thing therein contained,for according to *Aristotle* in his second Booke *De Cœlo*, the motion therof is life to all things, and in the ninth of his *Metaphisickes* also he affirmeth, that in those things which are sempiternall,there can be found no euill, error, nor corruption. An answere to the obiection.

Auerroes. And *Auerroes* entreating of this matter, vseth these words: It is a thing manifest, saith he, that in those things which are Eternall, and whose Essence is without beginning there can be no euill, error, or corruption, the which cannot be in any thing but where euill is, and hereby may be knowne the impossibility of prouing that which the Astronomers say, that there are some of them lucky, and others vnlucky: this onely may be knowne of them, that there are some better then others. By these words we may vnderstand that the starres are all good, but not in equality: neither haue they all equall vertue and goodnesse, and as in them there is no euill at all, so can they not be the cause of any harme at all, neither can we say that their influences cause any contagious or pestilentiall infirmities, and so thinketh *Mercurius Trismegistus* in his *Asclepius*, Where the heauen, saith he, is that which engendreth, and if the office thereof bee to engender, it cannot be to corrupt. *Proclus* in his booke *De Anima*, holdeth the same. The Heauens, saith he, founded with a harmony in reason, containe all worldly things, putting them in perfection, accommodating them and benefiting them: which being so, how then can they dammifie, destroy or corrupt them.

Opinion of Marc Trismegistus.

Auerroes. *Auerroes* also alleadgeth another reason by the testimonie of *Plato*, who sayth, That euill is found in those things which haue no order nor agreement, and all diuine things are framed and constituted in most excellent order, whereby it followeth, that the starres and other cælestiall bodies haue no euill in them: and hauing none in them, they cannot worke or cause any. This opinion followeth *Iamblicus* in his Booke *De Misterijs Egiptiorum*, and *Plotinus* in his tenth Booke, where he demaundeth if the starres be the causes of any thing, iesting and scoffing at the Astronomers, who affirme that the Planets with their motions are not onely the causes of riches and pouerty, but also of vertue, vices, health and diseases, and that in diuers times, they worke vpon men diuers operations. And finally, hee will by no meanes permit that there are any euill starres, or that they can bee sometimes good and sometimes euill, which opinion is also maintained by *Auerroes* in his third booke of Heauen. Where, whosoeuer, sayth hee, beleeueth that

Iamblicus.

Plotinus scoffeth at the Astronomers.

Auerroes.

that *Mars*, or any other Planet or starre howsoeuer set in coniunction or opposition can hurt or doe domage, he beleeueth that which is contrary to all Philosophy. *Marcilius Ficinus* in his Commentaries vpon the sixth Dialogue of Lawes, sayth thus: One thing wee must vnderstand and beleeue, that all forces, and mouings of the superiour Bodies, which descend into vs, are of their owne nature alwaies causers of our good, and guide vs thereunto: wee must not therefore iudge that viciousnesse of ill conditioned men proceedeth of *Saturne*, or rashnesse and cruelty of *Mars*, or craft and deceit of *Mercury*, or lasciuious wontonnesse of *Venus*. Let vs see what reason thou hast, to attribute vnto *Saturne* that frowardnesse and vice, which thy euil custome, conuersation, exercise or dyet, hath engendred in thy body or minde, or to *Mars* that fiercenesse and cruelty, which seemeth to resemble that magnanimitie and greatnesse to which hee is enclined, or to *Mercurie* that subtilty and craft, called by a better name industry, or to *Venus* thy lasciuious loue and wantonnesse? Happeneth it not often that men loose their sight, yea and sometimes their liues vnder the flaming blasts of the Sunne-beames, which is ordained onely for our comfort, and to giue life and nourishment to things? And doe wee not see diuers that in open ayre receiue the warmenesse thereof to their comfort, who in enclosed places are with a small heate smothered, stuft and choaked? And euen as these men through the heate of the Sunne, whose nature is to helpe, cherish and comfort, doe receiue domage by their owne fault, in not vsing the same as they should doe: so may the successes of those which are born vnder these Planets, which by their nature are all good, through euill and vicious education proue naught, though the inclination of their Planets be neuer so good and fauourable: So that by these words of *Marsilius*, the opinion of Astronomers, Mathematicians and Phisitians, seemeth not to bee well grounded, but that how commonly held or allowed soeuer it be, he holdeth it to be reproueable by many and euident arguments.

Opinion of Marsilius Ficinus.

The Astronomers opinion reproueable by many arguments.

LVD. The Philosophers are not a little beholding to you for strengthening their opinion with so many authorities and effectuall reasons, and no doubt, but if this matter were put

to your arbitrement, they should finde of you a fauourable Iudge.

AN. I haue not so good opinion of my selfe, as to take vpon me the arbitrement of this matter, though it were of lesse substance then it is, especially so many wise and learned men maintaining eyther side, I haue therfore only rehearsed and touched some of their allegations on both sides, leauing you in your choyce to leane vnto that opinion which liketh you best, referring alwayes the iudgment thereof to those that are of greater learning, deeper study, and more grounded wisedome then my selfe, though it seemeth vnto me to bee a matter scarcely determinable, considering the variety of effectual reasons that may be alledged of eyther side.

Obiection.

LVD. For all this I account you halfe partiall, and therefore I pray you aaswere mee to one obiection, which might be of the Astronomers side opposed, the which is this: Wee see that there are diuers venemous and hurtfull hearbes, and many other Wormes, Vermins, and Serpents so contagious that they thorough theyr poysons and infections noysome vnto men, yea, and often causers of theyr death. And seeing that all inferiour bodies are ruled, receyuing their forcs and vertues from the influence of the heauenly and superiour bodies, it then seemeth, that they should be cause of the domage which is wrought by the contagion of these inferiour bodies, and therefore the Philosophers party is not so freely and generally to be maintained, without exception of some particularities: for if we will looke down vnto the herbs, we shal find that the Hemlocke a kinde of weede, yeelded to our elders a iuyce, with the which they executed their sentence of death, constrayning those whom they condemned to dye, to drinke thereof, as *Plato* writeth in his Phædron. The iuyce also of the Mandragora is known to bee mortiferous and deadly to those that drinke thereof.

The iuyce of Hemlock giuē to drinke to those that were condemned to die.

The iuyce of Mandragora is mortiferous.

The vertues of Hemlocke.

AN. Passe on no farther in this matter, for I confesse it to be as you say, yet Hemlocke was not created by God, neither doth the influence of the constellations worke in it any effect, but for our profit and commodity: for if you reade *Dioscorides*, you shall there find that there is nothing of greater efficacie

to heale Saint *Anthonies* fire, it asswageth the raging of the milke in women newly deliuered: and *Plinie* sayeth, that it preserueth the teates from swelling. *Cornelius Celsus* affirmeth that it healeth watry eyes, and staunchest the bleeding at the nose: and *Galen* sayeth, that the grayne thereof is the natural food of many birds, namely Stares

Neyther is the Mandragora lesse profitable and wholsom: for the roote thereof moistned and tempered with Vineger, healeth the wounds made by Serpents, dissolueth the Kings euill, and cureth the disease called the Woolfe, asswageth the paine of the Goute, causeth the flowers of Women to come down, and taketh spots out of the face. All this sayth *Auicenne*, thereof in his second booke, Tryacle, Escamonia, Turbit, Agarico, and other Medicins made of herbs, we notoriously know to contain poyson in them, and yet we see by dayly experience how wholesome their operations are to those that are sicke, and the like is in all other herbs which are venemous, of which there is not any one to be found that wanteth peculiar vertue, or that is not one way or other helping and profitable. Neither is there lesse vertue to be found in liuing things which are commonly held to be venemous, as for example, though the snake be not without poyson, yet her skin which she casteth, as saith *Dyoscorides*, being sod in wine, and some drops thereof let fall into the eare diseased, helpeth the paine thereof, and the same wine being taken and held in ones mouth, cureth the toothache, aud the flesh thereof being made into a certaine preparatiue, and eaten, healeth the Leprosie. The Viper is most venemous, and full of poyson, yet are they no small vertues and commodities which shee yeeldeth: for as *Pliny* sayth in his 29. book, the ashes of her skin being burned, is the best remedie that may be to cause hayres fallen of through infirmity or disease to grow againe. and that she herselfe being burned and beaten into powder, tẽpred with the iuyce of fennel and certaine other things, cleareth the eye-sight, and driueth away rhumes and catarres. *Dyoscorides* also saith, and *Pliny* affirmeth the same, that the paine of gowty feet is taken away, by anointing them with her greace, And *Galen* in his sixth Booke, *De*

The vertues of Mandracora.

No hearbe so venemous but it is some-way vertuous and profitable.

The Viper yeeldeth remedie against many diseases.

virtute medicamentorum, affirmeth, that if a Viper be choked with a corde or string made of coloured Flaxe, and hanged about the necke of him which suffereth any passion, stuffing or choaking in the throat, it shall bee an admirable remedy: the selfe same affirmeth *Auicen* in his third booke, though there be many that regard not whether the string be of Flaxe, or of Wooll, of what colour soeuer, and for the most part they vse therein white: Besides *Aristotle* sayeth, that in his third booke *de Animalibus*, that as the Vipers and Scorpions are knowne to bee noysome and full of poyson, so haue they also manie profitable and helping vertues, if we could attaine to the knowledge and experience of them all. And lastly, that the Viper sodde in wine, healeth those that are infected with Leprosie: which *Galen* confirmeth by an example, alleadged in his eleuenth Booke of simple Medicines, where hee sayeth, that certaine Mowers brought with them into the field where they laboured, a little vessell of wine, leauing the same vnder a hedge by forgetfulnesse vncouered, within a a while returning to drinke thereof, as they poured out the Wine, there fell out of the vessell a dead Viper into their drinking bowle, which hauing crept into the same, was therin drowned, so that they dared not to taste thereof. There was thereby by chance at that present in a little Hute or Cabbine, a man infected with a disease which they call Leaprosie, who through the loathsome contagiousnesse of his disease, was expelled the Towne, and forced to remayne in the fields, to the end that the infection of his disease, should scatter it self no farther.

A Leaper strangely cured.

The Mower moued with compassion, accounting the calamitous life of this poore man to bee more miserable then death, gaue vnto him this impoysoned Wine to drinke, as a worke of charity, thereby to deliuer him out of that languishing life, so full of horror, loathsomnes and calamity, which hauing done, the successe that followed was maruellous, for so soone as the sicke Leaper had greedily swallowed in the Wine, his disease and filthinesse beganne by little and little to fall from him, and in short space he became whole and sound:

so that I say, that all hearbes, beastes and stones containing in them any poyson or thing noysome, containe also in them many good and profitable vertues, neyther are wee to attribute vnto the starres the blame of the dammages which they doe, but vnto our selues, which know not how to vse them as we ought, and should doe for our health and commodity. For the Sunne which with his comfortable heate conserueth and cheareth our life, would perchance bee occasion of death to him, that in midst of a raging hote day, would lay himselfe naked vpon some high place to be scorched and parched with the beames thereof: And as a sword or dagger which is made for the defence of man, and to offend his enemy, may bee the causer of his owne death, if hee will desperately thrust it into his owne body: in like sort those men who vse not the before rehearsed things, and such like as they should do, in receyuing thereby the profite they may, and in auoyding the harme that through the vse of them ill employed, may ensue, can not iustly lay blame on any but themselues: Concluding therefore, I say that pestilentiall and contagious diseases, are caused by matters of the earth, it selfe infecting the ayre, as dead carrions, corrupted carkasses, sinkes, standing, & stopt waters that come to putrifie and stinke, with many such other filthy and infectuous thinges: As for great inundations, droughts and famines, with the rest of such like accidents, that offend and annoy vs; they come and proceede, for our chastisement, from the will of GOD, causing and permitting them, without the which, neyther can the starres haue any force or vertue at all, neyther can they be the causers of any thing that may worke vs hurt, hinderance, dammage, or preiudice.

Pestilentiall diseases are caused through the coruptions and putrifactions of the earth.

BER. Well then, seeing the Astronomers and Physitions are of one opinion, and the Philosophers of another, and each of them armed with so many arguments and reasons to maintaine theyr party: let vs leaue them to beat theyr braines about the determination therof, contenting our selfe with this satisfaction which you haue giuen vs. And seeing it now waxeth time to withdraw our selues, and you Signior *Anthonio*

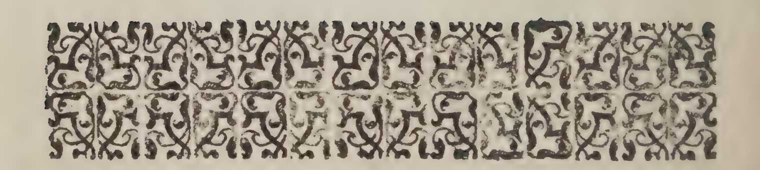
thonio being wearied with your long discourse and our troublesome demaunds and interpositions, it is more then reason that we now giue you respite till another time, and that wee accompany you to your lodging.

AN. This courtesie is so great, that in accepting it, I should shew my selfe vnworthy thereof, and therefore I will not put you to that paine: but seeing it is so late, we will goe euery man his way, and thereupon I betake you to the protection of the Almighty.

LVD. Seeing you wil haue it so, we will also commit you to God, who guide you in the accomplishment of your good desires.

The end of the fourth Discourse.

THE

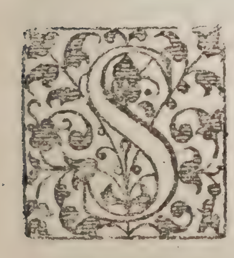




THE FIFTH DISCOVRSE, INTREATING OF THE SEPTENTRIONALL Countries, and of the lengthning and decreasing of the dayes and nights, till they come *to bee sixe Moneths long a peece: and how the Sunne and the Moone riseth and* setteth with them, in a different sort then heere with vs, with *vs, with many other things pleasant and worthy to be knowne.*

Interlocutores.

LVDOVICO, ANTHONIO, BERNARDO,



SEeing our businesse is not great, and this place where we are so fitte and commodious, to passe our time in good conuersation: I cannot choose Signior *Anthonio*, but challenge you of the accomplishment of your promise, made vnto vs in these our former conuersations, touching the declation of certaine doubts, which wee then left in suspence, remitting them till some other time, that wee should meete together, which now (seeing our opportunity, the fitte and delightfull pleasure of this place, and the sweete tem-

temperature of the weather, inviteth vs to entertain our selues in some recreatiue Discourse) I pray you make vs vnderstand, especially those touching Geography and Cosmography, wherein my ignorance is such, that I should account my selfe very happy to bee instructed in some knowledge thereof, whereby I might be able to discourse my selfe, or at least to vnderstand others when they discourse therein: I say this, because I heard you say the other day, that you were laughed at by certaine Gentlemen, for saying, that there was a part of the world, where the day endured the whole space of six months together without night; and the night likewise as long without day, which to me seemeth a matter so maruellous and strange, that how true soeuer it be, I cannot choose but greatly wonder thereat, and therefore you shall doe mee a great fauour to declare it somewhat more particularly in plaine and euident reasons, whereby I may the better comprehend the same.

B E R. You haue preuented me, for in trueth I came with the same purpose and intention, and I know not how wee may spend time better, for therby (seeing with our eyes we cannot view, nor with our bodies trauel the whole world thorough) yet shall wee vnderstand the particularities therof, at the least those which in this matter which we require to know, if it shal please Signior *Anthonio* to make vs participate of some part of his knowledge therein.

A N. I could haue beene contented that you had forgotten this matter, into the deepe Sea of which, if I once engulfe my selfe, I see not how I shall be able to auoyde the danger of drowning: for to debate and declare one particularity well, of force there must concurre many others weaued and enchained as it were together, one with another: yet if you will promise me to take in good part that little which I shall say, and to which my knowledge extendeth, I will proue how far I can reach, and when I am at the farthest, I will make an end, though in truth, were it not for giuing you contentment, I should do best in holding my peace, least I seeme to take vpon me to be an Astronomer, a Philosopher, and a Cosmographer,

whereas

whereas indeede I haue knowledge in no parte of any of them.

B E B. We require herein no more of you then you knowe, which how little soeuer it be, I am sure it is farre aboue ours, and therefore seeing you haue audience so intentiuely bent to heare you, you haue no reason to vse such excuses: and finally, if you condiscend not willingly to our request, we are resolutely bent to vse force.

A N. Nay rather then you should do so, I will do the best I can with a free and good will, and though I entreat not but of that part of the world which is towards the North, because it so chiefly serueth for our purpose: yet cã not I chuse but touch diuers others, for the better vnderstanding of our matter, and this will be with so great a difficulty, that I may with greate reason say as *Pomponius Mela* did, whose words are these: I beginne, sayth he, to write the situation of the Vniuerse, a worke truly very combersome, and of which my tongue and eloquence is no way capable, the same consisting of so greate a diuersity of people and places. This therefore is likely to be a matter more tedious then pleasant, prouided alwayes before hand, that you account me not so arrogant, as that I should attribute any thing of that which I will say herein vnto my selfe, assuring you that I will alledge nothing but that which hath beene written by Authors of credit, both auncient and moderne: and in fine, nothing can bee sayde, which hath not beene sayde before, as *Solinus* confesseth, saying: What thing may wee properly terme to be our own, seeing there hath not been till this our time, any one thing left vnintreated of.

The opinions of those that write of this part of the earth, are so different and disagreeing, that there can be no greater confusion in the world: at which I wonder not, if they somtimes erre in many things touching those parts of the world, distant so infinite a number of miles from vs, (and separated from vs by so many mountains, Valleys, Rocks, Crags, vninhabited Deserts, Riuers, Lakes, Forrestes Sandes and Seas, which barre vs from giuing assured testimony and witnesse of them) seeing wee beeing heere in Europe, which as euery one knoweth

knoweth that hath but a litle smacke in Geography is the least of the three old parts of the world, cannot truly tel where she endeth her bounds and limits, and throughly proue the same with sufficient reasons, but onely that wee follow herein the opinion of the Auncients, who wrote thereof according to theyr owne fancie, and as they list themselues, for some of them comming to distinguish the boundes of Europe on the North side, content themselues in setting the Riuer Tanais, and the Lake Mæolis for limits thereof: others the Ryphean mountains, without vnderstanding what they say, or yeelding any reason therefore: but they neuer talke of that land which runneth on in length by the Sea-coast on the left hand, towardes the West, passing by the Kingdome of Norway, and and many other Prouinces and Countries, for they know not what Land it is, neither whether it goeth, nor where it endeth nor where it turneth to ioyne with those parts of which they haue notice.

LVD. By this meanes then it may be, that they are deceiued which say that Europe is the least parte of the three olde diuided parts of the world, and yet some say, that on the other side of the bounds of Asia also; there is much vnknowne Land.

AN. You haue reason, for this land of which I speak, stretching out along the Occident, commeth turning to the Septentrion, euen till vnder the Northern Pole, which is the same that we here see, from which forward on the other side, what Land there is, or how it extendeth it selfe, wee know not, though perchaunce the same be very great and spacious. But let vs leaue this matter till hereafter, where I will declare it more particularly, and let vs return to entreat of som grounds and principles which are necessary for the facility of vnderstanding that which wee will speake of: for otherwise, in alleadging euery particular, we should bring in all the Astrologie and Cosmography of the world: and therefore ommitting to declare what thing the Sphære is, and in what sort it is vnderstood that the earth is the Center of the world, and then how the Center of the earth is to be vnderstood, with infinite other the like, I will onely alledge that which is necessary for our discourse,

First

First therefore, all Astronomers and Cosmographers diuide the Heauen into fiue zones, which are fiue partes or fiue gyrdings about, according to which also the earth is diuided into other fiue parts. The one hath in the middst thereof the Pole Articke, or North Pole; which is the same that we see. The other hath the South, or Pole antartick directly contrary on the other side of the Heauen. These two Poles are as two Axeltrees, vpon which the whole heauen turneth about, they still standing firm in one selfe place, in the midst between them both, is the same which we call Torrida zona, and of the other two colaterall zones, the one is betweene Torrida Zona and the North-Pole, being the same in which wee inhabite containing Asia, Affrick, and Europe, & it hath not bin known or vnderstood till these our times, that any other of the zones or parts of the earth, hath been enhabited, and so sayth *Ouid* in his Metamorphosis, that as the heauen is diuided into fiue zones, two on the right hand, and two on the left, and that in the midst more fiery then any of the rest: so hath the diuine Prouidence diuided the earth into other fiue partes, and which that in the midst is through the great heate vninhabitable, and the two vtmost in respect of their exceeding colde. The selfe same opinion holdeth *Macrobius* in his seconde booke of the Dreame of *Scipio*, and *Virgil* in his Georgiques, and the most part of the auncient Authours, whose authorities it serueth to no purpose to rehearse, because in these our times wee haue seene and vnderstood by experience the contrary, as touching Torrida zona, seeing it is as well to bee inhabited as any of the others, and euery day it is past vnder frō one part to another, as wee the other day discoursed. And truely the ignoraunce of the Auncients must bee very great seeing they knew not that Arabia Fælix, Æthiopia, the Coast of Guyne Calecut, Malaca, Taprobona, Elgatigara, and many other Countries then in notice, were vnder Torrida zona, beeing a thing so notorious and manifest, that I maruell how they could so deceyue themselues, and not onely they, but diuers moderne Writers also, which though one way they confesse it, yet another way they seeme to stand in doubt, as may be seene by the Cosmography of *Petrus Appianus*, aug-

The heauen is deuided into fiue Zones and the earth into as many.

The opinion of Ouid.

Macrobius, Virgil, and the rest of the Ancients erred, touching the inhabitable parts of the earth.

A great ignorance of the Auncients.

mented by *Gemmafrigius*, a man in that Science very famous whose wordes are these: The fiue zones of the Heauen constitute so many parts in the Earth, of which the two vtmost in respect of theyr extreame cold are vninhabitable, the middlemost, through the continuall course of the Sunne, and perpendicular beames thereof is so singed, that by reason it seemeth not at all, or very hardly to be habitable.

The Greeke Commendador likewise, a man of greate fame and estimation in Spaine, deceiued himselfe in his glosse which he wrote vpon *Iohn de Mèno*, wherein hee maintayneth this auncient opinion by these words: The Mathematitians (sayeth he) diuide the earth into fiue zones, of which the two vtmost next the Poles, through their great extremity of cold are not inhabitable, neyther that in the middest through extreame heate, the other two of each side participating of the heate of the middle, and the colde of the vtter zones are temperate and inhabitable. Of these two, the one is inhabited by those two Nations, of which wee haue notice, and is diuided into three parts, Affrica, Asia, and Europa: the other is inhabited by those whom we call Antypodes, of whome we neuer had, nor neuer shall haue any knowledge at all, by reason of the Torrida or burned zone, which is vninhabitable, the fiery heate of which stoppeth the passage betweene them and vs, so that neyther they can come at vs, nor wee at them, &c, Though heere the Comendador confesse, that there are Antypodes, with whom wee cannot conuerse nor traffique, yet the Auncients accounting the Torrida zona as vninhabitable, doubted whether there could be of the other side thereof any people, seeming vnto them impossible, for any man since the creation of *Adam*, which was created in this second zone of the Pole Articke, to passe ouer the burning zone, and there to generate and spread Mankind. Of this opinion seemeth to bee Saint *Austine*, when hee sayth, Those which fabulously affirme that there are Antypodes, which is to say, men of rhe contrary part, where the Sunne riseth when it setteth with vs, and which goe on the ground with their feet right against ours, are by no meanes to be beleeued: and *Lactantius Firmianus* in his third booke of Diuine Instituti-

ons, laugheth and iesteth at those, which make the earth and the water to be a body sphæricall and round, at which errour of his being a man so wise and prudent, I cannot choose [but much maruell in denying a principle so notoriously knowne, as though the world being round, those people which are opposite to vs vnderneath, should fall downe backewardes. The grossenesse of which ignorance being now so manifestly discouered, I will spend no more time in rehearsing his wordes: that they deny that there are Antypodes, and that the worlde is inhabitable at all the zones, the contrary whereof is manifest. *Pliny* handleth this matter in the sixty fiue Chapter of his second booke: but in the end, he resolueth not whether there are Antypodes or no, neyther can it out of his wordes bee gathered what he thinketh thereof.

LVD. What is the meaning of this Worde Antipodes.

AN. I will briefly declare it vnto you, though me thinks you should haue vnderstood the same, by that which I haue sayde before: Antypodes are they which are on the other part of the World, contrary in opposite vnto vs, going with their feete against ours, so that they which vnderstand it not, thinke that they goe with their heads downward, whereas they goe in the selfe same sort with their heads as wee doe; for the Worlde being round, in what part thereof soeuer a man standeth eyther vnder or about, or on the sides, his head standeth vpright towards heauen, and his feete directly towardes the Center of the earth, so that it cannot be said, that the one standeth vpwarde and an other downeward, for so the same which wee should say of them, they might say of vs, maruelling how wee could stay our selues without falling, because it should seeme to them that they stand vpward and we downeward: and the right Antypodes are as I sayd, those which are in contrary & opposite zones, as they of the North-pole, to those of the South-pole, and we being in this second Zone, haue for our Antypodes those of the other second zone, which is on the other side of Torrida zona: but those in Torrida zona it selfe, cannot holde any for their right Antipodes, but those which are of one side thereof, directly to those that are on the

Who are the right Antipodes.

other vnder them, or about them, or how you list to vnderstand it.

B E R. I vnderstand you well, but wee being in this zone, which is round winding, as you say about the earth, how shal wee terme those that are directly vnder vs, who by all likelihoods must be onely vpon one side of the world, for if there were a line drawne betweene them and vs through the earth, the same line should not come to passe through the Center, and middle of the earth.

A N. These the Cosmographers call in a manner Antypodes, which in such sort as they haue different places one from an other, so doe they tearme them by different names, as *Perioscai, Etheroscai*, and *Amphioscai*, being *Greeke* wordes, by which theyr manner of standing is declared and signified. *Perioscai* are those whose shadowes goe round about; and these as you shall hereafter vnderstand, cannot bee, but those which are vnder the Poles. *Amphioscai*, are those which haue their shadowe of both sides, towards *Aquilo* and *Auster*, according as the Sunne is with them. *Etheroscai*, are those which haue their shadow alwayes on one side: but what distinction soeuer these words seeme to make, yet Antypodes is common to them all, for it is sufficient that they are contrary, though not so directly, that they writhe not of one side nor other: for facilitie of vnderstanding this, take an Orenge or any other round fruite, and thrust it of all sides full of Needles, and there you shall see how the pointes of the Needles are one against another by diuers wayes: of which those that passe through the sides, are as well opposite as those which passe through the very Center and middle of the Orenge: But this being a matter so notorious, and all men knowing that the whole Worlde is enhabitable, and that the same being round, one part must needes bee Opposite to another: it were to no purpose to discourse any further therein.

Perioscæi. Amphioscæ. Etheroscæi.

The whole world is enhabitable.

L V D. This is no small matter which you say that all the whole World is enhabitable, for (leauing aside that) you should say, this generalitie is to be vnderstood, that there is in all parts of the World habitation: notwithstanding, that there are manie Deserts, Rockes, and Mountaines, which for some particu-

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ler causes are not inhabited,me thinks you can by no meanes say, that the two vtmost Zones in which the North and South pole is contained,are enhabited, seeing the common opinion of all men to the contrary.

A N I confesse,that all the old Astrologians, Cosmographers, and Geographers, speaking of these two Zones, doe terme them vninhabitable, the same proceeding, as they say, through the intollerable rigour and sharpenes of the colde,of which they affirme the cause to be, because they are farther off from the Sunne then any other part of the earth: and so sayeth *Pliny* in the 70. Chapter of his second booke by these words: heauen is the cause of depriuing vs the vse of three parts of the earth, which are the three vninhabitable zones, for as that in the midst,is through extreame heat not in any way habitable, so of the two vtmost is the cold vntollerable, being perpetually frozen with yce, whose whitenesse is the onely light they haue, so that there is in them a continuall obscurity: as for that part which is on the other side of Torrida zona, though it be temperate as ours is,yet it is not habitable,because there is no way to get into it,&c. And hereupon hee inferreth, that there is no part of the world inhabited, nor where people is, but onely this zone or part of the earth, in which wee are, an opinion truly for so graue an Author,far from reason and vnderstanding: That therefore which I entend euidently to make manifest vnto you, is, that they were not onely deceyued in those zones, wherein eyther Pole is contained, but in Torrida zona also: for as this is found not to be so vntemperate, nor the heate and ardor so raging as they supposed, so also is the colde of the Polar zones nothing so rigorous and sharpe, as they described it,but sufferable,and very well to be endured, and inhabited,as by proofe we finde, that all those cold regions are peopled But the anciẽts are to be excused,who thogh they were great Cosmõgraphers and Geographers, yet they neuer knew nor discouered so much of the earth, as the Modernes haue done,which by painefull and industrious Nauigation haue discouered many regions, countries and prouinces before vnknown,not only in the occidental Indies(the which we will leaue apart)but in the Oriẽtall also, and in the farre

The Polar Zones inhabited.

 partes

parts of the Septentrion: for proofe whereof, reade *Ptolomies* which is the most esteemed Geographer, and to whom is giuen in those things which he wrote, the greatest credite, & you shall finde that he confesseth himselfe to bee ignorant of many Countries now discouered, which hee tearmeth vnknowne and vnfound Landes saying, That the first part of Europe beginneth in the Iland of * Hybernia, whereas there are many other farther North, that enter also into Europe: and also a great quantity of firme Land, which is on the same part towards the North Pole, where hee might haue taken his beginning: and in his eight Table of Europe, speaking of *Sarmacia Europœa*, hee sayth, that there lyeth of the one side thereof a Countrey vnknowne: and in his second Table of Asia, entreating of *Sarmacia Asiatica*, hee sayeth the same, not acknowledging for discouered all that which is forthward betweene these two Prouinces and the sea Northward, Of Scithia he sayth the same, in his seauenth Table of Asia, that on the North side it hath vnknowne Lande: and in his thirde Table, that all that part of the Mountaines towards the North is vndiscouered, and in comming to India to the Kingdome of Chyna, he hath no knowledge at all of that which is thence forward to the East, where is so great a multitude and diuersity of Countries, Prouinces and Kingdomes, as in a manner remaineth behind on this side: yet truly there was neuer any man equall vnto *Ptolomie* in that which he knew, and all both Auncients and Modernes doe followe him, as the truest Geographer, though hee were many times deceyued, as in saying that the Indian Sea is wholy closed and separared from the Ocean, it being afterwards found, that from the Cape of Bona Speranza to Calycut, there is more thẽ a thousand leagues of water, the which, according to his opinion, should be enuironed with firme land.

Ireland.
Ptolomie ignorant in many countries now knowne.

Strabo also in his seauenth Booke sayth, that the same Region which turneth towards the Aquylon, pertayneth to the Ocean sea, for they are sufficiently knowne who take their beginning from the rising of the riuer of Rheyne, foorth to the riuer of Albis, of which the most famous are the Sugambii & the Cymbrii, but the stripe that reacheth out on the other side

of

of the riuer Albis, to vs is wholy vndiscouered and vnknown, and a little further. Those (sayeth hee) which will goe to the rising of the riuer Boristhenes, and to those parts from whence the winde Boreas commeth, all those regions are manefest by the Climes and Parallels, but what Countries and peoples those are which are on the other side of Almania, and in what sort they are placed, which are now called Bastarni, as many doe suppose, or Intermedii, or Lasigæ, or Raxath, or o-others that vse the couerings of Wagons, for the roofs of their houses, I cannot easily say neither, whether their Country extendeth it selfe to the Ocean, or whether through the extream cold it be vninhabitable, or whether there be any other linage of men between the sea and those Almains which are towards the part of the Ponyent.

By these authorities you may vnderstand, that *Strabo* (though hee were so great a Cosmographer) had no knowledge of all those Countries which are on the other side of Alwayne towarde the Septentryon or North-Pole. But you must vnderstand that they made Almaine extend it selfe much farther then we now a dayes doe, bringing within the limits thereof all those Countries euen vnto Scythia, in which seeing *Strabo* was ignorant, it is not much if the other Cosmographers were ignorant of that which is vnder the vtmost zone it selfe. As for *Strabo*, he confesseth not onely his ignorance in those parts, but also in speaking of the Getes. There are, sayth he, certaine mountaines which reach Northward, euen to the Tyrregetes, to the knowledge of whose boundes and ends we cannot attain, the ignorance of which hath made vs admit many Fables that are reported of the Hiperbores & Ryphean mountaines: But let vs leaue these men, yea, and *Pytheas Marsiliensis* also with his lyes, which he wrote of the Ocean Sea: and if *Sophocles* sayde any thing in his Tragicall verses of Oricia, that she was carryed of the wind Boreas ouer the whole Sea, and transported to the vtmost boundes of the whole world, to the fountaines of the night, and to the height of the heauen, and to the olde Garden of *Apollo*: let vs leaue him also, and com to the truth of that, which is indeed known in this our age.

BER. *Strabo* hath clearely giuen to vnderstand in these speeches, the smal knowledge he had of those countries, which are towards the north, and of the other side of the Hiberborean and Ryphæan mountains, which being included in the vtmost zone, where as you say, vnknown to all the ancients: but I wonder at nothing more, then that the world hauing dured so many yeares before them, there was neuer any that could attaine to the light and cleare certainty thereof.

ANT. There hath not wanted some, which in some sort though doubtingly haue roued thereat, as *Plinie*, who though hee denyed, as I sayd a little before the vtmost zones to hee inhabited, yet comming to speake of the mountaines of Ryphæus, hee discouereth the contrary of that which hee had sayde before, turning to vse these words.

The Arimasps being past, there are straight at hand the Ryphean mountains, and a Country throgh the continuall falling of snow like feathers, called *Pterophoros*, the which is a part of the world condemned of nature, being seated in a place of obscurity and darknes: wee cannot place these mountaines any where, then in the very rigour of nature it selfe, and in the very seate and bowels of the Aquilon: on the other side of the Aquilon, liueth (if we will beleeue it) a very happy people, whom they call Hyperboreans, whose life they say, lasteth many yeeres, and of whom are reported many fabulous miracles: it is thought that there are the vtmost barres of the World, and the farthest compasse of the starres, it is 6. months light with them, and one only day of the Sun contrary: not as some ignorantly say, from the winter Equinoctiall to the Autumne, only once a yeare doth the Sun rise vnto them in the *Solstitio*, and only once a yeere set in the winter. Theyr region is warme, of a wholesome temprature, without any noysome ayres: the mountaines and woods serue them for houses, they worship their gods in troups, ioyntly flocking together, there is neuer amongst them any discord, debate, sicknes or infirmity. Death neuer ouertaketh them till being through old age, weary of liuing, they throw themselues from the top of some high rocke, down headlong into the sea: this they account the happiest sepulchre that may be. Som writers haue placed them in

Plin. lib. 4. cap. 12.

The happy soyle of the Hyperborians.

in the first part of Asia, and not of Europe, because there are some in situation & likenes, resembling them, called *Attacori*, others haue placed them in the midst betweene eyther Sunne, which is Sun-setting of the Antypodes, and the rising thereof with vs, which can by no way be so, being so great and huge a sea betweene. Those who place them there, where they haue but one day in the yeere continuing sixe months, say that they sow their corne in the morning, and reape it at midday, and that when the Sunne forsaketh them, they gather the fruite of their trees, and during the space of theyr night they hide them selues in Caues. This people is not to bee doubted of, seeing so many Authors haue written that they were wont to sende theyr first fruites to the Temple of *Apollo* in Delos, whome they chiefly adored. All this is out of *Plinie*, who as you see discourseth, confessing and denying, for one while hee sayth, if we will beleeue it, making it ambiguous, and then presently, he turneth to say, that it is not to be doubted of.

LVD. I alwayes vnderstood that the Hiperborians should be those who dwell on those Mountaines which are on the end of Asia, towards the North, and me thinkes that *Plinie* and those Auncients, being ignorant in the rest concerning them, call those also Hyperboreans which dwell on the other side, though there be a great quantity of Land betweene, seeing hee calleth also by that name those which are vnder the Pole Articke, or on the other side thereof.

AN. It is so, for if they were ther abouts, we could not haue so little knowledge of them as we haue, and in truth as I vnderstand, there must needs be a great quãtitie of land between those mountaines and the people, whom hee termeth by that name, *Solinus* also entreateth of this matter in the very selfe same manner, which though it bee somewhat prolixe, I will let you vnderstand what hee sayth, First, talking of the land which is on the other side of the Ryphean Mountaines, and of the Arymasps, he vseth these wordes: Vpon these mountaines and the height of Rypheus, there is a region coueted with continuall cloudes and Ise, and in some places of exceeding height, it is a part of the world condemned of Nature, & seated in a perpetuall obscure myst, in the very entrance of the

Solinus touching the Hyperborians.

Aqui-

Aquylon, whereby it is most rigorously colde. This onely amongst all other Lands, knoweth not all the courses of time, and of the heauens, neither tasteth it any other thing then cruell Winter, and sempiternall cold. And farther, speaking in another chapter of the Hyperborean mountaines, he saith, that there was a fable of the Hyperboreans and a rumour, of which to beleeue any thing was accounted temerity, but seeing, saith he, so many approued Authors, and men of great sufficiencie confirme them, let no man doubt of them, or hold them for fabulous, being approued with such authorities: comming therfore to speake of them, they are on the other side of *Pterophoros*, which wee haue heard say is on the other side of Aquilo, it is a blessed nation. Some will situate the same rather in Asia then Europe, and others in the midst betwixt the one and the other sunne, there as it setteth with Antipodes and riseth with vs, the which is contrary to reason, there being so great a sea, which runneth betweene the two rotundities. They are therefore in Europe, and neere them as it is thought, are the barres of the world, and the last compassing or circuit of the starres, they haue one onely day in the yeere. There want not some who say that the sunne is not there as we haue him here, but that he riseth in the Equinoctiall of the Winter, and setteth in the Autumne, so that the day continueth sixe moneths together, and the night as much. The heauens are fauourable, the ayre sweet, the windes breathe gently and comfortably, there is amongst them nothing noysome or hurtfull. The woods are their houses, in the day the trees yeeld them victuals, they know not what discord is, they are not troubled with infirmities, they liue innocently, their will is equall, and opinions agreeing, in olde age death is welcome vnto them, which if it be tardife in comming, they preuent it in bereauing themselues of life: for being wearie of liuing, after hauing banqueted with their friends, they let themselues fall from the top of a high Rocke into the depth of the Sea, & this is among them the most esteemed Sepulchre. It is said that they were wont to send by vnspotted virgins their first fruites to *Apollo* in *Delos*, who being once by the wickednes of their hostes that harboured them defiled, they since that time haue euer vsed to offer them vp with-

in the bounds of their owne Country, &c. And *Pomponius Mela* ending to entreat of Sarmanica, and beginning with Scithia, from thence, saith he, follow the confines of Asia, and vnlesse it be where the Winter is perpetuall, and the cold not to be suffered, doe enhabite the peoples of Scithia, who in a manner all do call themselues *Sagæ*, and on the edge of Asia, the first are the Hyperboreans vpon the Aquilon and the Ryphæan mountains, vnder the vtmost circling of the starres, where the Sunne not euery day, as he doth with vs, but rising in the Equinoctiall of the Winter, setteth in Autumne, so that their day and night successiuely continueth sixe moneths long a peece. Pom. Mela touching the Hyperboreans.

LVD. Me thinks these three Authors say in a manner one thing, and in like words, differing onely a little about the habitation of this people, the one placing them by the Ryphæan mountaines, and the other by the Hyperboreans, betweene the which, as I take it, there is a great distance: but afore you passe any further, I pray you declare vnto vs the meaning of these two words lately by you mentioned, *Pterophoras* and *Hyperbore*.

AN. *Pterophoras* in Greeke is as much to say as a Region of feathers, because the fury of the windes is there so violent, that they seeme to flie with wings, and the snow which continually falleth, resembleth great feathers. Hyperboreans is as much to say, as those that dwell vnder the winde Boreas, which is the same that we here call * *Circius*, the which as it seemeth, engendereth it selfe, and riseth of the cold of those mountaines; and this is the opinion of *Diodorus Siculus* though *Festus Pompeius* say that they are so called, because they passe the common manner of men in their liuing and yeeres: and *Macrobius* in his comment *De somno Scipionis*, interpreteth it saying, that they are people which entring within the Land, passed on the other side of the winde Boreas: but whether it be as the one or the other sayes, the matter makes not much. The significa-tion of Pterophoras and Hyperbore. North North-west.

BER. Let vs passe forward, and seeing these Authors seeme herein to confesse, that there are Lands and Prouinces vnder the Zones of the Poles which are inhabited: I pray you tell vs what the Modernes doe thinke thereof, who haue seene and discouered more then those of times past.

ANT.

ANT. The Modernes entreate very differently hereof, though they be few: for Countries so sharpe and so farre out of the way, haue beene viewed or passed into by few, whereby their particularities might be discouered; though we may say that herein is fulfilled the saying of our Sauiour Christ, that there is nothing so secret, but commeth to be reuealed, and so there haue not wanted curious and industrious persons, which haue verified the same, discouering this secret: but afore wee come to entreate of the particularities of this Country, heare what *Iacobus Ziglerus* an Almaigne Author saith. The Auncients, saith hee, perswaded by a naked imagination, spake of those places by estimation of the heauens, deeming them not to be sufferable or enhabitable without great difficulty, for those men which were born or conuersant in Ægipt or Greece, tooke an argument therby to speake of the whole enhabitable world, and to affirme those parts vnder the North-pole not to be enhabited; But to declare that the Lands, how cold so euer they be, are not therefore vnenhabitable, he bringeth for example the aboundance of mettals and minerals of siluer, which grow in Swethland and Norway, being Countries exceedingly cold, whence he maketh an argument, that the heauens are not so vntemperate in those parts or any others how colde so euer, but that they may be enhabited, yea, and much more that men liue there very long, and in great wealth and strength, as by experience of those Countries we finde it to be true, which could not be, vnlesse the heauen were temperate and fauourable in correcting that dammage which by the colde might be caused: Afterwards handling this matter a little more at large, he turneth to say; I write not this to the end you should thinke that those who goe thither out of Æthiopia or Ægypt, should agree so well with that climate, as those which are naturall of the same; for vndoubtedly they would hardly endure the cold, and be in great danger of their liues: which may be considered by those of the Land of Babilon, for those of them which went towards the North, did not by and by penetrate into the vtmost bounds of the earth in those parts, but seated themselues in the middle thereof, and as they enured themselues to suffer the colde, so by little and little they pierced farther in,

Iacobus Ziglerus of the Northerne parts.

comming

comming in time to be so accustomed to the colde, that they endured the Snow and Ice, as well as the hote Countries doe the continuall heat and parching of the Sunne: and if there be perchaunce in those parts any thing ouersharpe and rigorous, Nature hath amended the same with other helps; for on the Sea shore she hath ordained Caues that runne vnder the mountaines, where the fiercer that the colde is, the greater is the heate and warmenesse that gathereth it selfe therein, and Landward shee hath made Valleyes contrary to the North, wherein they might harbour and shroud themselues against the colde; as for their Cattell and wilde Beasts, shee hath cloathed them with such thicke skinnes, that the nipping of the colde can no whit at all annoy them, and therefore those furres of those parts are more precious, then those of warmer Countries.

Nature hath prouided a remedy to euery mischiefe.

BER. Wee haue well vnderstoode all these authorities and opinions, but wee vnderstand not what you will inferre by them.

AN. It is easily vnderstood, if you looke vnto that which we at the beginning discoursed, as touching the opinion of all auncient Authors and Geographers, who thought that the two vtmost *Zones* of the Poles were not enhabitable through their extreame colde, whereas by that which I haue said, and will hereafter say, the contrary appeareth: And so wee will goe on verifying that our Europe is not so little or the least part of the earth, as many will haue it to be, seeing we know not the ends thereof, of one side extending it selfe, and following the whole Coast of the Sea, seeming to guide it towards the Occident, then giuing a turne to the Septentrion, and by another way passing and trauersing the Riphæan mountaines, following the same Land which reacheth euen to the Septentrion it selfe, or vnder the North pole.

LVD. That Coast which you say goeth towards the Occident, as I haue heard say, is not nauigable, because of the frozen Sea, which hindereth the passage of the ships.

AN. There is a great Coast of the Sea, which for the same reason you giue, according to many of the Cosmographers is not nauigable; and of this, the Auncients yeeld not so good reason, neither haue they so good experience thereof as the

Modernes

Moderns haue, though *Gemma Frigius* a verie graue Authour, be very ſhort in handling this matter, for comming to ſpeake of the Prouinces of Curlandia and Liuonia, hee ſayeth, that they are the laſt of Sarmatia, and that Liuonia ſtretcheth towards the Septentrion, and commeth to ioyne it ſelfe with the Hyperboreans, whoſe peoples are *Parigitæ* and *Carcotæ*, which goe following that part of the Septentrion that paſſeth on the other ſide of *Circulus Articus*, and that they are great and wide regions, and moſt extremely cold, and that the men which inhabit them, are of a ſtrong conſtitution of body, and very faire of complexion, but ſomwhat groſſe of vnderſtanding, and that there are places of yce ſo hard frozen, that great troups of horſmen may thereupon make their fights and encounters, whereto they vſe the winter more then the ſomer, and that like vnto theſe Countries are thoſe of Eſcarmia & Dacia, and a little farther ſpeaking of the Prouince of Swethland, which he calleth *Gotia Occidentalis*, becauſe there is another called *Meridionalis*, and of Norway which ſtretcheth it ſelfe by the coaſt of the occident towards the Iland of Thule, and ioyneth it ſelfe with Groneland, he ſaith, that without the circle Artick are the prouinces of *Pilapia* and *Vilapia*, the coldeſt countries of the world, becauſe they reach vnto the very North-pole in which theyr day continueth the ſpace of a whole month, & that thoſe parts are not till this day throughly diſcouered, becauſe the enhabitants of them are moſt wicked and cruell, and perſecute Chriſtians within their limits, and that euill Spirites doe there preſent themſelues many times before the eyes of men, in bodies formed of ayre, with a fearefull and terrible aſpect: and afterwards he ſayth, thet in thoſe Countries towards the Occident, it is ſayde, though theyr place and ſeat be vncertain, that the Pigmees doe inhabite, men of a cubite high, the trueth whereof is vncertaine, but onely that a ſhip of leather throgh the violence of the vvinds, being driuen on the ſhore, was taken vvith many of theſe Pigmees in it: All this you muſt vnderſtand he ſayth, in ſpeaking of that Coaſt, vvhich as I ſayde goeth out Weſtward, for from thence all that which turneth compaſſing about the Land towards the Eaſt, paſſing the vtmoſt zone, euen till it come to meete with ours, is vnknown, neither

Thule is the ſame which we now call Iſeland.

The Prouinces of Pilapia, and Vilapia.

neyther hath any ship made that voyage, neyther is there any Nation, that can giue vs notice thereof, the reason is, because of the frozen Sea of which you spake, through which that Coast is by no meanes nauigable, whereof *Gemma Frigius* maketh no mention in this place, neither afterwardes also when he commeth to speake of the Scythians, where he saith, that at the farthest Scythia, which extendeth it selfe far beyond the Hiperboreans: there are many Nations whom he nameth by their names, without comming in one part or other to the Sea-coast, in sort that hereby may bee inferred, that hee left much Land in those parts for vndiscouered and vnknowne: and in his Map which cannot be denyed to be one of the best and surest that hath bin hitherto made by any man, comming to the Country of Swethland, he setteth the same simply with an Epitaph, saying, That of those Septentrionall lands, he will there after more particularly entreate, and so sayeth *Iohn Andreas Valuasor*.

LV. It seemeth vnto me, that in this matter they cannot so agree one with another, but that they must differ and discord in many points, because the most of them, or in a manner all, speake by heare-say and coniecture, who though they bring apparant reason, yet are they not so sufficient, that we are absolutely bound to beleeue them, without thinking that in many of them we may be deceyued.

AN. It is true in part, though they haue also many reasons which cannot be reproued, as those which the same *Gemma Frigius* giueth, to make vs vnderstand that beyonde these Landes farther Northwardes, the dayes and nights encrease successiuely, as I sayde before, till they come to bee sixe Monethes long a peece, which seeing the Batchiler *Encisus* rehearseth also in his Cosmography, discoursing more plainely and clearely of them, I will let you vnderstand what hee writeth. Entreating how that the dayes and nightes are alwayes equall, and of one length, to those that dwell vnder the Equinoctiall, he passeth forward, telling how they goe encreasing and decreasing in length, according to the degrees that they apart themselues from the Sunne: so comming to say, that those that dwell in 67. degrees, hauing their longest day of

The Bachiler Encisus, concerning the length of the dayes towards the Pole.

foure

foure and twenty houres, so that one day is foure and twenty houres, and one night as much more, which is day without night, and night without day. Those which dwell in threescore and nine degrees, haue a whole moneth together day without night, and another whole mon-th night without day. Those which dwell in threescore and one degrees, haue two moneths of day without any night, and two moneths of night without any day. Those which dwell in threescore and thirteene degrees, haue three moneths of day, and other three of night. Those which dwell in threescore and fifteene degrees, haue foure moneths of continuall day, and other foure of continuall night. And those which dwell in threescore and nineteene and fourescore degrees, haue sixe moneths of day without night, and other sixe moneths of night without day: so that in the whole yeere they haue no more then one day, and one night.

BER. By this computation it seemeth, that they which are in fourescore degrees, and enioy the day and night sixe moneths long a piece, should be vnder the very Pole.

ANT. Nay, rather they reach not so farre as to be vnder it, as the same *Encisus* saith a little after by these words; From thence forward to the Pole, the difference is little, whether it be day or night: for the greatnesse of the Sunne exceeding the roundnesse of the world, yeeldeth to those parts of the Poles a continuall brightnesse, because the compasse of the earth being inferiour to that of the Sunne, is not able to make shadow, or to hinder that the clearenesse thereof shine not ouer those parts.

LV. This is meruailous strange, that there should bee any Land where it is neuer night.

ANT. You must not vnderstand but that it waxeth night (which is when the Sunne setteth) but yet the same in such sort, that there neuer wanteth sufficient light and brightnesse, to see any worke whatsoeuer is to be done, and if you will bee attentiue, I will make you vnderstand it more plainely. With those that are vnder the Poles and haue there their habitation, the Sunne neither riseth, neither setteth as it doth here with vs, but very differently: for with vs the Sunne riseth in the East,

The diuersity of the rising and setting of the Sunne betweene vs and those that liue neere or vnder the Poles.

East, and passing ouer our heades, (or missing little thereof) goeth to hide it selfe, and set in the west, and giuing a compas about vnder the earth, turneth the next day to appeare in the same place, making in this course very little difference in a yeare: and our shadow when the Sunne riseth, falleth to the west, and when it setteth towards the East: but to those who are at the Poles, which according to the rising of the Sunne, are the sides of the world, it is not so, and therefore consider that when the Sun is in the midst betweene them both, and from thence goeth declining to one side, the more he declineth, the more hee lightneth that side, and hideth himselfe from the other, and because in going and turning to the same place, he detaineth himselfe halfe a yeere, he causeth that those which are vnder the Pole of that side, haue the day half a yeer long, and contrary, when returning to the midst of his iourney he goeth declining to the other side, he worketh the same effect with those of the other Pole, and so they repart the yeare one with another, the one hauing midday, when the other hath midnight, and so by contrary.

And if you desire to vnderstand this well, and to see it by experience, take any round thing that is somewhat great, and causing it to bee hanged vp in the ayre, light a Candle when it is darke, and lifting it vp a little, bring it round about by the middest, and beginne thence to goe declining with it to one side, and you shall see that the more you decline, the more you shall lighten the point which is on that side, and the more obscure will that bee on the other side, and then comming to turne againe, giuing a compasse by the midst, & thence discending on the other part towards the other side, the same will presently beginne to goe lightning, and the other obscuring, and if as I say, it is a Candle, it were a Torch, the brightnesse would bee greater, and though declining to one side, it obscure the other, yet should it neuer be so much but that there would remayne some light of that which doth reuerberate from the flame, and greatest brightnesse of the Torch: and so fares it with those Inhabitants which are at the Poles, or in the Land vnder them: which as the Sunne

An example whereby it is proued, that it can neuer be verie darke vnder the Poles.

is ſo much greater then the whole Earth, ſo cannot hee chuſe but caſt from one ſide ſome light vnto the other, which though it bee not with his proper beames, yet is it of the flaſhing and excellent brightneſſe which doeth reuerberate from them: as wee haue heere with vs an example of the like, when the Sunne is going downe. Beſides, the cleareneſſe of the Moone and Starres ſhyning there, helpeth verie much that the obſcuritie of the Night can neuer be there ſo great, but that men may ſee one another doe theyr buſineſſe, and as Nature hath prouided a remedie for all things, ſo hath ſhee hereby taken away that tediouſneſſe, which otherwiſe the length of ſo long a Night ſhould haue cauſed.

BER. I haue very well vnderſtoode all that which you haue ſayde, according to which the Sunne riſeth and ſetteth with them, farre differently from that hee doeth with all the World beſides.

ANT. I will tell you, with vs, as I ſayd before, the Sunne paſſeth aboue ouer vs, and maketh our ſhadowes on one ſide at his Riſing, and on another at his Setting, but if you will vnderſtand me well, you muſt vſe attention: and firſt you muſt know that this word *Orizon*, ſignified the Heauen which wee ſee, whereſoeuer wee are, in turning our eyes round about the Earth: ſo that euery Prouince and Countrey hath an Orizon, which is that part of heauen, which they diſcouer in circling or compaſſing it about with theyr ſight: And as in our Orizon wee diſcouer the Sunne by little and little when hee riſeth to take his courſe through the Heauen ouer vs, and ſo at laſt to ſet himſelfe in the contrary place: So with thoſe which are vnder the Poles, in his Riſing and afterwards his Setting, in a farre different ſort: For the firſt day that hee Riſeth, there appeareth but a point of him, which can ſcarcely be diſcouered: and goeth ſo round about theyr Orizon, in which going about hee ſheweth himſelfe alwayes in one ſort, without encreaſing, vnleſſe it be a very little, caſting all alike brightnes forth: At the ſecond turne hee goeth diſcouering himſelfe a little more, and ſo at the third and fourth, and all the reſt, encreaſing from degree in degree, and giuing turnes round about the Heauen vpwards, in which hee continueth three Moneths, and the ſhadow

What this word Orizon ſignifieth.

dow of all that vppon which his beames do ſtrike, goeth round bout, and is when hee beginneth to riſe very great, and the higher hee mounteth, the ſhorter it waxeth : and afterwards when he turneth to come downeward, in which hee dureth other three moneths, it is contrarie, euen till hee come to hyde himſelfe vnder the Earth, at which time, as hee goeth hyding himſelfe to thoſe of the one pole, ſo goeth he ſhewing and diſcouering himſelfe to thoſe of the other.

LVD. The vnderſtanding of this miſterie is not without ſome difficultie, eſpecially to vs, which till this time haue not had thereof any notice : yet I now beginne by little and little to comprehend the ſame, onely one doubt remaineth which ſomewhat troubleth me, which is, if the whole Land from that place where the dayes are of 24. houres length, (which according as I vnderſtand, is from the Ile of Thule, and the other Prouinces that are on firme Land, till you come to that which you ſay is vnder the Pole,) bee enhabited of men, or Deſert without habitation.

AN. I make no doubt but that all this Land is enhabited in parts, though not ſo populouſly in all places, as this of ours: and in this the Authors doe not ſo plainely declare themſelues, that wee may thereby receiue cleare and particular vnderſtanding thereof, though ſome of them goe on ſetting vs in the right way to knowe the ſame. For *Enciſus*, following the diſcouerie of the Coaſt, which goeth toward the Sunne-ſetting, giuing a turne to the North, hee goeth diſcouering by the ſame many Prouinces, amongſt which I remember hee ſpeaketh of two ; the one called *Pyla Pylanter* : and the other, which is ſomewhat farther *Euge Velanter* , in which he ſaith the dayes encreaſe to two moneths and a halfe, and the night as much, which though it be a Land inhabited, yet through the extream and terrible colde thereof, the Riuers and Waters are in ſuch ſort Frozen, that the Enhabitants haue much adoo to get any Water : For theyr Ices are ſo thicke, ſtrong, and harde, that they cannot be broken without infinit paine and trauell. They wayte manie times till the Ice bee opened by certaine wilde Beaſts, which they haue amongſt them, white of colour, and proportioned much like vnto Beares, whoſe nature is as well

Whether all thoſe parts bee enhabited or no.

Pyla Pylanter Euge Velanter

Wilde beaſts like vnto white Beares, which digge vp the Ice with their nayles.

to liue by water as by land, whose feete are armed with such terrible, sharpe, great and strong nailes, that they breake therwith the Ice how thicke soeuer it be, vnder the which plunging themselues, they swim along the water, and pray vppon such fishes as they finde, leauing the holes whereat they entred open, at which the inhabitants come incontinently to draw water, endeuouring with all diligence to keepe them open, least otherwise they freeze and close together againe as fast as they were before. They hang in at them their baitts & Angling hookes, with the which also they take fish for theyr sustenance: As for me I assuredly thinke that these Prouinces are those which *Gemma Frigius* calleth Pilapia and Vilapia, though he say that the dayes in them encrease no farther then to a moneth, and the nights as much. But let vs not wonder if in such things as these so farre distant and separated from vs, we finde no witnesses of such conformity, but that they differ in somewhat *Olaus Magnus* giueth vs, though in briefe words, some neerer notice of this matter: for before hee come to discourse more particularly of the Prouinces vnder the same Pole, he vseth these words. Those of Laponia, sayth hee of Bothnya, Byarmia, and the Islandians haue their dayes & nights halfe a yeare long apeece: Those of Elsingia, Angermania, and part of Swethland haue them fiue moneths long, and those of Gothland, Muscouia, Russia and Liuonia haue them three moneths long: Which Author beeing naturall of Gothland and Bishop of Vpsala, it is to be thought that hee knew the truth thereof: But these Countries being so neere vnto ours, I maruell that there is no greater notice of them, and that there are not many more Authors that doe write of them: Truth it is as I vnderstand, that this encreasing of daies and nightes should not bee generall throughout the whole Countr y, but onely in patt thereof, which may be gathered out of that which hee sayeth, of the Kingdom of Norway that in the entry and first parts of the same, the dayes are as they are heere with vs. But going on foorth to the blacke Castell, and from thence forward, there is so great a chance as you haue heard before, and the like may also be in other conntries. By these before rehearsed authorities, we may vnderstand the reso-

resolution of the doubt by you proposed, that all the Lande betweene vs and the North is inhabited, at least in partes thereof here and there, so that it may be trauelled through ouer all.

BE. My head is greatly troubled about this encreasing and decreasing of the dayes and nights so much, because the farther we goe from the Equinoctiall, the longer we finde them: yet the common opinion of all Cosmographers, is that in one degree are reckoned sixteene leagues and a halfe, or somwhat more, which being so, it seemeth maruellous, that in two degrees which are but 23. leagues, or very little more, the day and successiuely the night should encrease so much time as is a moneth, according to your former computation, and that when it were in the one part, it should be night in the other, they being so neere together. A League is three miles.

AN. You haue some reason to doubt, but as these Landes goe alwayes downe-hill, or slope-wise, in respect of the course of the Sunne, so in little space the same both hideth & discouereth it selfe vnto them in great quantity: this you may partly vnderstand by that which hapneth to trauellers, who hauing the Sunne in their eye, a little before the setting thereof, in passing ouer a Plaine, and Champaine place, loose presently the sight thereof in comming to the foote of a hill, as though he were sodainly set, yet if they make hast, when they get vp to the top of the hill, they find him not fully downe, recouering again day though but a little, yet somwhat longer: But for al this, I blame you not in wōdring at a thing so strāge which for the true proofe and vnderstanding whereof, were necessary to be seene with our eyes, for confirmation wherof, though there be many most sufficient reasons & proofes, yet I haue not read herein any Author which anoucheth his own knowledge and sight, whereas me thinks if these regions were so short, as by this computation of degrees the Authors seeme to make them, there should not haue wanted curious men to discouer the particularities of them, how great soeuer the difficultie or danger had bin in doing the same, which if they had done they should perchance haue found many things far other wise then they deemed, at least touching some particularities

of which some later Writers vaunt to haue in parte experience: of which seeing we our selues are able to giue no assured testimony of sight, I thinke it best that we leaue them to those whose curious industry will omit no paine to attain vnto the perfect searching out of things so worthy to be known: and seeing the Anncients which went sifting out these matters, confesse that from the same Land came Virgins to bring their first fruits to the temple of *Apollo* in De:os, belike there was then some known way, and the passage between nothing so difficill, as it now seemeth vnto vs, which being to vs vnknowne, and the mannes how to trauell and p-sse through those cold Regions beset with deepe snowe, thicke Ice, wide Riuers, painefull high Hils, fearefull low Valleyes, vnaccessible Desarts, and all kinds of cruell wild beasts: we leaue them vnuoyaged, not seeking any way whereby we may penetrate inro them, and attaine the cognition of their particulars in a manner concealed and hidden from vs, of which though some few of the hither parts thereof were knowne by relation of some painefull and industrious men, who affirmed that they had seene them: yet the greatest part was by coniectures, considerations, and probable arguments, though the curiosity of our times hath passed a little farther, because as I haue sayde, they are eye-witnesses of parte of that which we haue discouered of, as I will tell you straight, but all shall bee little to giue vs such perfect and particular knowledge of this parte of the worlde, that wee may discouı se thereof as of the others which we know.

Some Authors will haue this Land to be in Asia, others in Europe, but in whether it bee, the matter is not great, alwayes if it bee in Europe, then is Europe not so little a parte of the earth as they make it, of which if they will set the limits there as the Auncients say it finished, then must these Regions before time vndiscouered, bee another newe part of the world, and so they should make foure partes thereof or fiue, with that which is newly discouered thereof in the West Indies.

BER. I wonder not much if men haue not so good notice of those parts of which we haue discoursed neere the one, and

and neere the other Pole, and of that which runneth out by the Coast of the North towardes the West, because besides the great sharpenesse and rigour of the cold, wee haue no conuersation at all with the inhabitants of those partes, nor they with vs, neyther is there any cause to moue eyther them or vs therevnto, vnlesse it be the curiosity of some that thirst after the vniuersall knowledge of all thinges in the world, as did *Marcus Paulus Venetus*; who for this cause onely trauelled so great a part of the World, as any man that euer I heard of till this day. Truth it is that some Kings and Princes through couetous desire of enlarging their dominions, as you shall hereafter vnderstand, haue entered so far as they could, conquering into these parts, which they found neyther ouer all inhabited, neyther yet so desert, but that it was in many places, and the greater part thereof peopled, and not so farre one from another, but that they had knowledge, conuersation and traffique together. And as in these Countries and Prouinces of ours, we finde one soyle plaine, temperate, and pleasant, and another quite contrary, sharpe, barren and vnfruitfull, subiect to boysterous winds, harsh ayres and continual snow, wherewith some mountaines are all the yeare long couered, so that no man will frame in them his habitation: So likewise in these extreame Regions of the North, no doubt but there are some parts of them vninhabited, as those which *Pliny*, *Solin*, and the before remembred Authors terme condemned of Nature; yet there want not wayes and compasses in circling about them, to discouer that which is inhabited on the other side, and though with difficuity, yet in fine; Nature would not leaue to prouide an open way, to the end that this Land shoulde not remayne perpetually hidden and vnknowne.

L V. I remember I haue seene in *Paulus Iouius* in a chapter which hee made of Cosmography abbreuiated in the beginning of his history these words, speaking of the Kingdoms of Denmarke and Norway, and the Lands beyond them: Of the Nature, sayth he, of these Lands, and of the peoples that liue beyond them called *Pigmai* and *Ictiophagi*, which are those that liue by fishes, now newly discouered, in whose Countrey

Pigmai. Ictiophagi.

by a certaine order of the Heauen of that constellation, the dayes and nights are equall, which I will make mention of in their place.

AN. Me thinkes there are many that touch this matter, promising to write largely therof without doing it, and if they do it, it is euen as they list themselues, because there is no man to controlle them; and as for *Paulus Iouius* himselfe, all that hee wrote of this Country, was by the relation of a Muscouian Ambassadour in Rome. In one place hee sayeth that the Muscouites border vpon the Tartarians, and that towardes the North they are accounted the vtmost dwellers of the World, and that towardes the West they confine with the Danske Sea. And in another place the Muscouites, sayeth he, who are seated betweene Polonia and Tartaria, confine with the Ryphæan Mountaines, and enhabite towardes the Septentrion in the vtmost bounds of Europe and Asia, extending themselues ouer the Lakes of the Riuer Tanays, euen to the Hyperborean mountains, and that part of the ocean which they call the Frozen Sea. These are his wordes, in which truely hee hath little reason, for the vtmost Land that the Muscouites possesse, is where the day and night continue three months long a peece, so that they cannot be called the last inhabitants of the earth, for those whose day and night is of sixe months, are farder North, and neerer the Pole then they, so that in fine, as I sayde before, touching these matters which cannot bee seene without such difficulty, those that entreat of them, goe by gesse, coniecturing thereat by the probability of reasons and considerations.

LVD. As I imagine, this country must bee very greate, where the dayes are so long in increasing, and decreasing: and more, if there bee on the other side of the North before you come at the Sea, so much other Land, of force it must haue the same encrease and decrease, for the selfe same cause and reason, as is of the other side, and if the same go lengthening on inwards, it must bee greater, then it hath seemed vnto vs.

AN. Whether this land extend it selfe on the other side of the North forward, or whether the sea bee straight at hand, I

can-

cannot reſolue you: for there is not any author that writeth it, neither do I think is there any that knoweth it, the cauſe wherof as I ſayd is, that in paſſing by the coaſt of the Weſt, beyond the Iles of * Thule, the colds are ſo bitterly ſharpe, that no ſhip dareth to aduentur farder, by reaſon of the huge floting rocks and flakes of Ice, which encomber that ſea, thretning eminent danger and vnauoidable deſtruction to thoſe that attempt to ſayle thereinto. Of the other ſide of the Eaſt, giuing a turn about to the very ſame North, is diſcouered ſo far as the Prouince of Aganagora, which is the laſt of all the known Countries on that ſide, the Gulfe being paſt, which is called *Mare magnum*, for by land they ſay it is not to be trauelled by reaſon of the great deſerts, and the earth in many places full of quagmires, with many other inconueniences which nature ſeemeth to haue there ordayned. Some ſay, that earthly Paradiſe ſtandeth there, and that therfore no earthly man in the world hath knowledge thereof: but of this we haue before ſufficiently intreated, with the opinions of thoſe that haue written therevpon. Some there are alſo who write that in this land are certaine great mountains, amongſt the which are encloſed many peoples of India, from which they haue no iſſue, nor means at all to come out; but I rather beleeue this to bee a fiction, becauſe I finde the ſame confirmed by no graue and allowed Authour. But howſoeuer it bee, beyond this Countrey called Aganagora, is much vnknown and vndiſcouered land, neyther by Sea thence Northward hath there beene any Nauigation or diſcouery, of which alſo the extreme cold and the ſea continually frozen and choked vp with heapes of Iſe, may bee the cauſe, the feare of which hath hindered men from attempting the diſcouery thereof onely, that which we may hereby vnderſtand, is that there is a moſt great quantity of land from the coaſt which goeth by the weſt, and turneth towards the north and that which compaſſeth about the Eaſt, and turneth likewiſe to the North, of which till this time there is not any man that can giue direct notice, in midſt of all which, is that which we intreated of, which is vnder the north, whoſe day and night is reparted into a yeere.

*Iſland.

The Prouince of Agonagora

Land yet vnknowne.

BER. I know not in what ſort the Moderne Geographers

doe

doe measure or compasse the world, but I know that they say that the whole rotunditie of all the land & water in the world, containeth not aboue six thousand leagues, of which are discouered 4350. reckoning from the Hauen of Hygueras in the Occident or West Indies, to Gatigara, where the Prouince of Aganagora is contained, which is in the Orient, so that there are yet to discouer 1650. leagues, in discouering of which, the end and vtmost boundes of the Indies should be known as well as that of this part of the earth which we inhabite.

1650. leagues of the world yet vndiscouered.

A N. To those that will measure the world in this manner, may be aunswered as a boy in Seuilla to those that would diuide the Conquest thereof between the King of Castile, and the King of Portugale, who in mockage of theyr folly, pulde downe his breeches, and shewing them his buttockes, badde them draw the line there along, if they would needes diuide the world in the midst by measure: and as for those which mesure in such sort the world, they take but the length of the earth, fetching their way by the midst of the Equinoctiall, and so the Astronomers and Cosmographers may goe neere the marke, reckoning by degrees, and giuing to euery degree 16, leagues and a halfe, and a minute of way as they did: but thogh they discouer this, yet they can hardly come to discouer the many parts and nookes that are of one side and another of the world, being so wide, that in one corner thereof may lye hidden many thousands of miles and countries, which being seen and known, would perchance seem to be some new Worlde, and so lyeth this part of which I speake on the coast of the sea, quite without notice or knowledge.

The answere of a boy of Seuilla.

BER. Some will say, that the shipne called Victoria (which is yet as a thing of admiration in the Bay of Seuilia) wēt round about the world in the voiage which she made of 14. thousand leagues.

The shippe called Victoria compassed the world round about.

A N. Though she did compasse the world round about in one part, yet it is not said that she compast the same about in all parts, which are so many, that to thinke onely of them, is sufficient to amaze a mans vnderstanding.

Amongst the rest we neuer heard that the Coast from the West to the East, by the way of the North, or at least the grea-

ter part thereof, hath beene compassed about, as yet by any ship, neyther haue we knowledge of any thing at all, neyther by Sea nor Land, nauigating from thence forward.

LV. If you read *Pomponius Mela* in his Chapter of Scythia, where discourseth of this matter, you shall finde that he bringeth the authority of *Cornelius Nepos*, alleadging for witnesse *Quintus Metellus*, whom he had heard say, that when hee was Proconsull of the Gaules, the King of Swethland gaue him certaine Indians, of whom demanding which way they came into those Countries, they aunswered, that through the terrible force of a great tempest, they were so furiously driuen from the streame of the Indian Sea, that after long attending nothing else then to be swallowed vp of the waues, they came at last violently to bee stricken into a Riuer on the Coast of Germany: which being true, then they made that Nauigation, by those parts which you say are vndiscouered from the West to the East, by the way of the North, whereby it is to be thought, that the Sea is not so frozen as they say, but that it is nauigable.

Indians driuē by storme into the north seas.

AN. Truth it is that *Mela* sayth so, though it is to be doubted whether the Indians came this way or no, and *Mela* himselfe in the end of the Chapter turneth to say, that all the same Septentrionall side is hardned with yce, and therefore vninhab table and desert: but as I haue sayd, all this is not directly proued and confirmed by sound experience & exact knowledge, seeing we know not how farre the Land extendeth it selfe on the other side of the North without comming to the Sea, and if wee would seeke to sift this secret out, and aspire to the knowledge of that which might bee found in Nauigating that Sea, fetching a compasse about the World from North to North, God knoweth what Lands would bee found and discouered.

BER. The likeliest to belieue in this matter, in my iudgement is, that the same Sea of the North though being frozen the greatest part of the yeare, yet that the same, at such time as th Sunne mounteth high, and theyr day of such length, should through the heate of the Sunne thaw, and become nauigable, and so in that season the Indians might bee driuen

through

through the ſame with a tempeſt, all which though it bee ſo, yet the people aſſuredly knowing that the ſame Sea freezeth in ſuch ſort euery yeare, will not dare or aduenture to ſayle therein, or to make any voyage on that ſide, ſo that wee come not to the knowledge of ſuch thinges as are in that Sea, and Land, vnleſſe we will belieue the fictions that *Sylenus* told to King *Mydas.*

LV. Of all friendſhip tell vs them I pray you, for in ſo diffuſe a matter any man may lye by authority without controllement.

Fictions of Sylvenus to King Mydas out of Aelianus.

BER. That which I will tell you is out of *Theopompus*, alleaged by *Aelianus* in his booke *De varia Historia.* This *Silenus* ſayth hee, was the Sonne of a Nymph, and accounted as inferiour to the Gods, but as ſuperiour vnto men, who in one communication, among many others that he had with K. *Mydas*, diſcourſed vnto him that out of this Land or Worlde in which we liue, called commonly Aſia, Affrique and Europe, whom he tearmeth Bandes, enuironed round about with the Ocean, there is another Land ſo great, that it is infinite and without meaſure, in the ſame are bredde Beaſts and Fowles of admirable hugenes, and the men which dwell therin are twiſe ſo great as we are, and their life twiſe as long: They haue many and goodly Cities, in which they liue by reaſon, hauing laws quite contrary vnto ours: among their Cities there are two that exceede the reſt in greatnes, in cuſtoms no whit at all reſembling, for the one is called Machino, which ſignifieth warlike, and the other Enæſus, which ſignifieth pittifull, the inhabitants of which are alwayes in continuall peace, and plentifully abounding in great quantity of riches, in whoſe Prouince the fruits of the earth are gathered without beeing ſowed or planted. They are alwayes free from infirmities, ſpending their whole time in mirth, pleaſure, and ſolace, they maintaine iuſtice ſo inuiolably, that many times the immortall Gods diſdayne not to vſe their friendſhip and company: but on the contrary, the inhabitants of Machino are altogether warlike, continually in Armes and war, ſeeking to ſubdue the bordering Nations. This people doth dominate and commaund ouer many other proud Cities and mighty Prouinces. The Citizens

of

of this Towne are at least 200000. in number, they seldome dye of Infamie, but in the warres wounded with stones and great staues: yron nor steele hurts them not, for they haue none: siluer and gold they possesse in such quantity, that they esteeme lesse thereof, then we doe of Copper: Once as he said they determined to come conquere these Ilands of ours, and hauing past the Ocean with many thousands of men, and comming to the Hyperborean mountaines, hearing there, and vnderstanding that our people were so ill obseruers of Religion, and of so wicked manners, they disdayned to passe any farther, accounting it an vnworthy thing to meddle with so corrupt a people, and so they returned backe againe. Hee added hereunto many other maruellous thinges, as that there were in other Prouinces thereof certaine people called Meropes, who inhabited many & great Cities, within the bounds of whose Countrey there was a place called Anostum, which word signifieth, a place whence there is no returne: this countrey, sayth he, is not cleare and light, neyther yet altogether darke, but betweene both, through the same runne two riuers, the one of delight, the other of griefe, vppon the shore both of the one and the other, are planted trees about the bignesse of Poplar trees, those that are on the bankes of the Riuer of griefe, bring forth a fruit of the same nature and quality, causing him that eateth thereof, to spend the whole time of his life in sad and melancholy dumpes bitter teares, & perpetuall weeping. The fruite of those that grow on the banks of the other riuer, haue a contrary effect and vertue, yeelding to the eater thereof a blessed course of life, abounding in all ioy, recreation and pleasure, without any one moment of sadnes: when they are in yeares, by little and little they wax yong again, recouering their former vigour and force, and thence they turne still backeward euen to their first infancie, becomming little babes againe, and then they dye.

LV. These things were very strange if they were true, but be how they will, they carry some smell of that of which wee entreated, concerning the land, which is on the other side of the Riphæan and Hiperborean mountaines, seeing hee hath that mind to conquer this our world which he calleth Ilands, they

retur-

returned backe after they came to those mountaines: and so it is to bee vnderstood, that they came from the other part of the North-pole, as for that land which he sayth to bee so tenebrous and obscute, it may be the same which as wee sayd hath continuall obscurity, and is a condemned part of the Worlde, and I doe not wonder at all, if amongst the other works of natbre, shee made this part of the earth with so strange properties (I mean not that which *Silenus* spake, but the other by vs entreated of before) the ayre of which by reason of some constellation or other thing wee comprehend not, is so troubled that it is not onely vninhabitable, but also not to bee passed through, whereby the secrets therein contained remaine concealed, though perchance on the other side thereof, the time & temperature may be such and so contrary, that it may excel these very Countries wherein we now liue.

AN. You haue reason, for without doubt the land which is in those parts vndiscouered, must bee very great, and containe in it many things of admiration vtterly vnknowne to vs: But comming now to particularize somewhat more of that which is now in these our times known & discouered, I will tell you what som very new and moderne authors doe say thereof, and principally *John Zigler* whom I alleaged before, who in person visited and viewed som part of these Septentrional countries, though he passed neither the Hiperborean, neyther the Ryphæan mountains, who maruelleth greatly at that which sundry Authors haue left written of these parts, for he found many things so different and contrary, that theyrs conformed in no one point with the truth, as well touching the situation of mountaines and heades of riuers, as the sundry properties and qualities of the Regions and Prouinces: For hee sayeth, that he was in that part, where they all affirm the mountains Ryphæus to be, and hee found there no mountaines at all, neyther in a great space of Land round about it, but all a plain and leuell Country: the selfe same is affirmed by *Sigismunde Herberstain* in his Voyage: so that if they erre in the seat of a thing so common and notorious, as are these mountaines, beeing situated in a Countrey of Christians, or at least, confining thereupon (for the Countrey where the Auunciens descri-

Iohan. Ziglerus.

Sigismund Herberstain.

describing them, is now called Muscouia) hardly can they write truly of other things which are farther off, and in countryes of which wee haue not so great knowledge as wee haue of this.

But turning to that which we intreated of, I say that those things can hardly be verefied which are written of the Auncients concerning these Northern Lands, not so much for the small notice wee haue of them, as for that the names are altred of Kingdomes, Prouinces, Cities, Mountaines and Riuers, in such sort, that it is hard to know which is the one, and which is the other, for you shall scarcely find any one that retaineth his old name, and though by signes and coniectures wee hitte right vpon som of them, yet it is impossible but that we shuld erre in many, in taking one for another, the experience whereof wee may see here in our own Country of Spayne, the principall towns of which, are by *Ptolomie* and *Plinie*, which write particularly of them, called by names to vs now vtterly vnknowne, neyther doe wee vnderstand which is which, they are so altred and changed. So fareth it with the auncient Geography, which though there be many that do practise and vnderstand according to the antique, yet if you aske them many things, according to that now in vre with the moderns (so are things in these our times altred and innouated) they canot yeeld you a reason thereof, and if they doe, it shall be such that thereout will result greater doubts.

But leauing this, I will as touching the Lands, of which we entreate, conclude with that which some Historiographers of our time, haue made mention, namely *Iohan. Magnus Gothus*, *Albertus Cranzius*, *Iohan. Saxo*, *Polonius Muscouita*, and chiefly, *Olaus Magnus*, Archbishop of *Vpsala*, of whome wee haue made here before often mention, who in a Chronicle of those Lands of the North, and the particularities of them, though beeing borne and brought vp in those Regions, should seeme to haue great knowledge of such things as are in the same, yet hee is maruellous briefe concerning that which is vnder the same Pole. He sayth that there is a Prouince called Byarmia whose Horizon is the Equinoctiall Circle it selfe, and as this Circle diuideth the Heauen in the midst, so when the Sunne

decli-

declineth to this part of the Pole, the day is halfe yeere long, and when he turneth to decline on the side of the other Pole, he causeth the contrary effect, the night enduring as much. The Prouince of Byarmia, diuideth it selfe into two parts, the one high, and the other low, in the lower are many hils perpetually couered with snow, neuer feeling any warmth: yet in the valley below there are many woods and fields, ful of herbs and pastures, and in them great aboundance of wilde Beastes, and high swelling riuers, as well through the Springs whence they rise, as through the snow that tumbleth down from the hils. In the higher Byarmia, he sayth, there are strange and admirable nouelties, to enter into which, there is not any known way, for the passages are al closed vp, to attempt throgh which he termeth it a danger and difficulty insuperable, so that no man can come to haue knowledge thereof, without the greatest ieopardy that may possibly be deuised or imagined: for the greater part of the way is continually couered with deepe snow, by no means passable, vnlesse it be vpon beasts like vnto Stags, called *Rangeferi*, so abounding in those Regions, that many doe nourish and tame them. Their lighnes (though it seeme incredible) is such, that they run vpon the frozen snow vnto the top of high hils, & down again into the deep valleies. *Iohn Saxon* sayth, that there was a King of Swethland called *Hatherus*, who beeing aduertised that there dwelt in a Valley between those mountains a Satyre called *Memingus* that possessed infinit riches, with many other resolute men in his company, all mounted vpon Rangifers and domesticall Onagres, made a roade in his valley, and returned laden with rich and inestimable spoyles.

The Prouince of Byarmia deuided into two parts.

Wild beasts like vnto stags called Rangeferi.

Hatherus K. of Swethland.

Wild Asses.

BER. Was he a right Satyre indeed, or else a man so called? *AN.* The author explaneth it not, but by that which he saith a little after, that in that country are many Satires and Faunes: we may gather that hee was a right Satire, and that Satires are men of reason, and not vnreasonable creatures, according to our disputation the other day, and in a Country full of such nouelties, such a thing as this, is not to be wondred at. But returning to our commenced purpose, I say that this superiour Byarmia, of which *Olaus Magnus* speaketh, to vs so vnknowne,

by

by all likelyhood should be that blessed Soyle mentioned by *Plinie, Soline*, and *Pomponius Mela*, whose climate is so temperate, whose ayre so wholesome, and whose inhabitants doe liue so long, that they willingly receyue death, by casting themselues into the Sea, of which Land being so maruellous, and being as it seemeth seated on the farther side of the Pole, the properties are not so particularly known, and so he sayth, that there are many strange people, nouelties and wonders: But leauing this, and comming to the lower, *Olaus* sayth, that the Valleyes thereof, if they were sowed, are very apt and ready to bring forth fruit, but the inhabitants do not giue themselues to tillage, because the Fields and Forrestes are replenished with beasts, and the riuers with fishes, so that with hunting and fishing they maintaine their liues, hauing no vse of bread, neyther scarcely knowledge thereof. When they are at warre or difference with any of their neighbours, they seldom vse Armes, for they are so great Negromancers and Enchaunters, that with words onely when they list they will make it raine, thunder and lighten so impetuously, as though heauen and earth should goe together: and with their Witch-crafts, and Charmes: they binde and entangle men in such sort, that they bereaue them of all power to doe them any harme, yea and many times of their sences also and liues, making them to dye mad. *Iohn Saxon* writeth, that there was once a King of Denmarke called *Rogumer*, who purposing to subdue the Byarmyans, went against them with a mighty and puissant Army, which they vnderstanding, had recourse to no other defence then to their inchantments, raising such terrible tempests, winds and waters, that through the violent fury thereof, the riuers ouerflowed and became vnpassable, vpon which of a sodaine they caused such an vnkindly heate, that the King and all his Army were fryed almost to death, so that the same was farre more grieuous to suffer then the cold, and through the distemperature and corruption thereof, there ensued such a mortality, that the King was forced to returne: but he knowing that this happened not thorough the nature of the Land, but through coniuration and sorcerie, came vpon them another time so sodainly, that he was amongst them before they

The lower Byarmia.

In steade of armes they vse enchantments.

Rogumer K. of Denmarke.

heard any newes of his comming: yet vniting themselues so well as time permitted them, with the ayde of theyr neighbours, arming themselues with bowes and arrowes, and flying, fighting, and retiring with incredible swiftnesse through the Snowes, they discomfited the King, and chased him away, who in his dayes was accounted a puissant Prince, and had triumphed ouer many warlike Nations. Coming out of these Prouinces of Byarmia, there is presently another which hee calleth Fynland, of which a great part was according to the Auther before named in times past, subiect to the King of Norway. This Land though very colde, yet is in some partes laboured, and yeeldeth fruits of al sorts vnto the inhabitantes, who are in proportion of body mighty and strong, and in fight against theyr enemies of greate valour and courage. Though the ayre be cold, yet it is pure and well tempered, in so much that theyr fishes cutte vp onely, and layd in the ayre, doe endure many dayes without corrupting: In Sommer it rayneth with them very seldome or neuer: theyr daye is so long, that it continueth from the Calends of Aprill, till the sixth of the Ides of September, which is more then fiue moneths, and the night againe as much: the darknesse of which is neuer so great, but that you may well see to reade a Letter in the same: It is distant from the Equinoctiall in threescore degrees: There are no starres seene from the beginning of May, till the beginning of August, but onely the Moone which goeth wheeling round about a little aboue the earth, resembling a great Oake, burning and casting out beames of fire, with a brightnesse somewhat dimme and troubled in such sort, that it causeth great admiration and astonishment to those that neuer saw it before, and which is more, hee sayeth, that shee giueth them so light the most part of theyr night, though it continue so long: and as for that little time in which shee hideth her selfe, the brightnesse of the starres is so radiant, that they haue little misse of the Moone, which starre-light, at such time as the Moone shineth, forsaketh them, whose brightnesse is the cause that they appeare not, though I cannot but belieue that they appeare alwayes somewhat, though not so clearely at one time as at an

Finmarchia, or Finland.

other

other, seeing in these our Couutries wee see them shine neare the Moone, though she be at full, yea, and sometimes at mid-day we see starres very neare the Sunne.

LV. It is likely that it should be as you say in Byarmia, and those other vnknowne Countries which are vnder the Pole, or neare there abouts, and it may bee inferred also that the dayes goe encreasing and decreasing, till they come to the full length of a half yeare, for being in this part of fiue months, they are in some places more, and some lesse, and seeing it is inhabitable as you say, where it endureth fiue months, it cannot but be better where it is of foure, and better then that of three, & so consequently of two and one, whereby there is no doubt to be made, but that the whole land is inhabitable,

AN. I tolde you before, that generally the whole Land is inhabited, vnlesse it be in some places, through some particular cause and secret ordinaunce of nature. As touching the Moone, and the manner in which shee lighteneth those Regions, I haue not seene any Authour that handleth the same, but onely *Olaus Magnus*, though by good reason it seemeth, that where the Sunne turneth about the heauens in course & compasse so different from that which he doth with vs, the Moon should doe the like in such sort as we haue sayde.

BER. By all likelyhood there are many secret and wonderfull things of the nature of this Land hidden from vs, as the Eclipse of the Sunne and the Moone, which must needes bee otherwise then it is heere with vs, and therefore the Astronomers should doe well to sift out the verity therof, and to make vs vnderstand the same, and withall the reckoning of the moneths and yeers, the computation of which, it is likely also that they vse in another sort.

AN. As for their yeers, the difficulty is small, seeing one day and one night do make a full yeare: and as for the diuision of their seasons, their day is Sommer, and the night is their Winter, the Months perchance they diuide according to their own fashion, and the effects of their heauen: but herein the Authors giue vs no notice, neither maketh it much matter whether wee know it or no.

LVD. That which I wonder most at, is, how this people

can tolerate and endure the bitter and extreame colde of that Climate, the effect of which here with vs, though it be not so vehement as that of theirs, we see daily before our eyes, bringeth many men to their end, and therefore we take heede of taking colde, as of the most dangerous thing that may be.

Nature hath ordained a remedy against all inconueniences.

AN. You say true, it hapneth so here indeede oftentimes, but you must consider that the force of nature is great, which where she createth those things that are most full of difficultie, there also createth and ordaineth shee remedies and defences against them, as you may before haue vnderstood by the words of *Iohn Zyglere:* but I will giue you another reason, then the which in my iudgement nothing can bee more euident and plaine, which is, that to all things the same is proper and naturall in which they are bred and brought vp: As for example, a man who from his childhoode is accustomed to eate some things that are venomous, afterwards though he eate them in great quantity, they hurt him not at all, and of this I haue seene the experience my selfe: in the like sort a man brought vp in the cold, the greater he waxeth, the lesse hee feeleth the inconuenience thereof, so that it commeth in time to be naturall vnto him, euen as to the fish to liue in water, the Salamander to nourish himselfe in the fire, and the Camelion to maintaine himselfe onely by ayre. And euen as a Moore of Guyney, should hardly fashion his body to endure the colde of these Northeren Landes, so likewise one of these men brought into a hote Country, would find as great difficultie in enduring the heate. Besides this, Nature hath framed the mẽ of these regions more sturdy and strong, and against the rigour of the weather ordained them warme caues vnder the earth, to harbour themselues in. They haue wilde beastes in great quantity whom they kill, of whose skinnes they make them garments, turning the hairie side inward. Their woodes and Forrests are many and great, so that in euerie place they haue store of fuell to make grear fires, in fine, they want no defensiuenesse against the cold, which is so far from annoying them, that they liue in better health, and many more yeers then we doe, for their ayres are delicate and pure, and preserue them from diseases, making their complexions more robust and strong

Things to which men are accustomed, become naturall vnto them in time.

strong and lesse apt to griefs, aches and infirmities then ours.

LVD. You haue sufficiently answered me, and therefore goe on I pray you with that you were about to say of those Prouinces when I interrupted you.

AN. There remaineth little to be sayde, but that betweene Byarmia and Finland, in declining towards the South, there is another Prouince which they call Escrifinia, of which the Authors giue no ample and particuler notice, onely they say that the people of this Land is more nimble and expert in going ouer the Snow and Ice then any other Nation, in which they vse certaine artificiall staues, with which they swing too and fro, without any danger, so that there is no valley, how deepe so euer fild with Snow, nor mountaine so high and difficill, but they runne ouer the same, euen at such time as the Snow is deepest and highest: and this they doe in the pursute of wilde beasts, whom they chase ouer the mountaines, and sometimes for victories sake, in striuing among themselues and laying wages who can doe best, and runne with greatest nimblenesse and celeritie. It is of no great moment to know the manner of these staues which they vse, both because it is difficile to vnderstand, and the knowledge thereof would stand vs in small stead, hauing here no vse of them.

BER. If any man be able to discouer those peoples of the superiour Byarmia, me thinks these should be they, seeing they are so nimble and expert in passing the Snowes, whereby they might ouercome the difficulty of the mountaines, and so enter into that Country, which is generally esteemed so happy, and where the people liue so long without any necessity to trauaile for their liuing, hauing all things so abundantly prouided them by Nature. In truth I should receiue great pleasure to vnderstand assuredly the particularities of this Land, and also how farre it is distant from the Sea, and if it be on all sides enuironed with those high mountaines and colde Countries, it being in the midst of them, containing so many Prouinces and Regions of excellent temperature, vnder a climate and constellation, making so great a difference betweene them and the others, and as touching this world to make them so blessed and happy as the Auncients affirme, and the Modernes deny not.

AN. This land hath many more Prouinces then these, whose names I now remember not, of which there are some though seated in the region of the cold, yet enioying, through some particular influences an especiall purity of ayre and temperature of weather. But seing till this day wee haue not attayned to the knowledge of any more, content your selues with that which is already sayd.

LV I stand considering with my selfe the great and loathsome tediousnes, that mee thinks those Countrymen should sustaine through the wearisom length of their nights, which in my opinion were alone sufficient to make them weary of their liues.

Custome is an other Nature.

AN. Did you neuer heare the old Prouerbe, that custom is another nature: euen so the length of the nights is a thing so vsuall vnto those of this Country, that they passe them ouer without any griefe or tediousnes at all. While their day endureth, they sow and gather in their fruites, of which the most part, the earth plentifully affordeth them without labour. A great part of that season they spend in chasing of wild beastes, whose flesh they powder with salt, and preserue as wee doe, and their fish in like sort: or else they drie the same in the aire as I sayd before: neither are their nights such or so darke, but that they may hunt and fish in them. Against colde they haue as I sayde deepe Caues, great store of wood, and warm furres in great plenty, when light fayleth them, they haue Oyle of Fishes, and fatte of Beasts, of which they make Lampes and Candles, and withall, they haue a kind of Woode contayning in it a sort of Rozen, which being cleft in splinters, they do vse in stead of Candles, and besides this as I haue sayd before the nights are during the time of their continuance so light that they may see to doe their busines and affaires in them, for the Moone and particular starres shine in those regions, and the Sunne leaueth alwayes behind him a glimmering or kinde of light, in so much that *Encisus* speaking of these Landes in his Cosmographie, sayeth, that there is in them a Mountaine or Cliffe so high, that how low soeuer the Sunne discende when hee goeth from them to the Pole Antarticke, the toppe thereof alwayes retayneth a light and brightnesse with

with which through the exceeding height thereof it participateth.

LVD. This hill must bee higher then eyther that of *Atlas*, *Athos*, or *Olympus* and so thay say also, that in the Ile of Zeylan, there is another hill called *Adams* Hill, whose height communicateth with heauen, and the opinion of the inhabitants is, that *Adam* liued there after hee was cast out of Paradise, Adames hill.

AN. All may be possible, but let vs return thither whence we came, I say therefore, that seeing nature hath endued this people with the vse of reason, assure your selfe that they want not maner and means to seeke out such things as are necessary for the sustentation and maintenance of their liues, yea perchance with greater subtilty and industry then wee think for, neither want they discretiõ to diuide their times to eate, drink and sleepe at an howre, to minister Iustice, and to maintayne theyr lawes, and to make their alliances and confederations, for seing they haue wars and dissentions one with another, it is to be thought, that eyther party will seek to found their cause vpon reason, and procure to haue Chiefs and Leaders to whõ they obey: and if that which the Auncients say bee false, that they should be Gentiles, and that their chiefest God whome they adore should be *Apollo*, then it is likely that they liue by the Law of Nature: for in this time of ours there is not any knowne part in the World, out of which this adoration of auncient Gods is not banished, at least that manner of adoring them, which the old Gentiles obserued. I am sorry that *Olaus Magnus* declared not this mater more particularly, seing hee could not chuse but haue knowledge thereof, confessing in one Chapter which hee made of the colde of those regions, that he himselfe had entred so farre within them, that he found himselfe within 86. degrees of the very North-Pole.

There is no knowne part of the world out of which the worshipping of ancient fayned Gods is not banished.

LVD. I know not how this may be, seeing you say that hee speaketh not of the Prouinces of Byarmia of his owne knowledge or sight, which according to the reckoning you said the Cosmographers make of the degrees, in reaching with 80. degrees of the Pole, are there where the whole yeare containeth but one onely day, and one onely night.

AN. You haue reason to doubt, for I cannot throughly conceyue it my selfe, but that which seemeth vnto mee, is that eyther he reckoneth the degrees after another sort, or else that there is error in the Letter. But howsoeuer it be, it coulde not be chosen, but that he being Naturall of Gothland, had seene a great part of these Septentrionall countries, seeing hee is able to giue so good and perfect notice of them: onely this one thing now remayneth to tell you, which is, that you must vnderstand, that the very same which we haue heere discoursed of, of Lands and Prouinces vnder the North-pole, is, and in the very selfe same manner, in those which are vnder the South-pole, and that in as much as pertayneth to the Heauen they differ nothing at all, and very little in that of the earth, neyther can they chuse but haue there some other winde like vnto * *Sircius*, seeing the snow, yce and cold is there in such extremity, as by experience they found which went the voyage with *Magellane*, who according to those that write of him and his voyage was within 75. degrees of the Pole before he came to finde and discouer the straight to passe into the Sea of Sur, but hee entreateth nothing of the increase and decrease of the dayes and nights, the cause why, I vnderstande not, it beeing a thing of so great admiration, that I wonder why the Chronaclers make no mention thereof, seeing they could not chuse but haue notice thereof, both by the relation of those that then accompanied him in his voyage, and of others that haue since attempted to discouer those parts, beeing prohibited to passe any farther through the extremity of the cold, who found in those parts men of monstrous greatnes such as I sayd were found neere to the Pole Articke. But this by the way I will not omit to tel you, that the snow which was found on the tops of the mountaines there, was not white as it is in the Septentrional Lands, but blewish and of a colour like the skie, of which secret there is no other reason to bee giuen, then onely that it pleaseth Nature to haue it so: There are also many other strange things, as birds, beasts, hearbes and plants, so farre different from these which we haue, that they moue great admiration to the beholders of them. And if those parts were well discouered, perchance also after the passing

A North North Westerne wind.

The Snow on the mountaines neere the South-Pole, is blewish of colour like vnto the Skie.

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ouer of theſe cold Regions ſo difficile to bee inhabited thorow the rigour of the Snow and Iſe, there might bee found other Countries as temperate as that of the ſuperiour Byarmia, of which we ſpake before. But let this happen when it ſhall pleaſe God in the meane time, let vs content our ſelues with the knowledge of that which in our age is diſcouered and knowne.

BER. We ſhould be greatly beholding to you, if it ſhould pleaſe you to proſecute your begunne diſcourſe, for no doubt where the courſe of the Sunne, Moone, and Starres is ſo diuers, there cannot chuſe but be many other things alſo rare, ſtrange, and worthy to be knowne.

AN. It pleaſeth me well to giue you this contentment, ſo that you will referre it till to morrow, for it is now late, and draweth neere Supper time.

LV. Let it bee as you pleaſe, for to ſay the truth, it is now time to retire our ſelues.

The end of the fifth Diſcourſe.

THE



[illegible]

[illegible] the Snake, Mouse, and Serpents [illegible]
[illegible] strange, and worthy to be knowne.

[illegible]



THE SIXTH DISCOVRSE, INTREATING OF SVNDRIE THINGS that are in the Septentrionall Lands worthy of admiration.

Interlocutores.

LVDOVICO, ANTHONIO, BERNARDO,

Anthonio.



You may see that there wanteth in me no desire to doe you seruice, seing I came first hither to renew our yesterdayes conuersation, and to accomplish my Word and promise.

LVD. Your courtesies towards vs are many, and this not the least of all, seeing we hope at this present to vnderstand the particularities of that delightfull discourse, which yesterday you began, with promise to end the same to day.

BER. It were good that we sate downe vnder the shadow of those sweet Eglantines, and Iassemynes, whereby wee shall not onely receyue the pleasant sauour which they yeeld, but shall

shall haue our eares also filled with delight in hearing the Nightingales record, theyr sweet and delectable Notes, to which in my iudgement, the curious forced melody of many Musitians is nothing to be compared.

The song of the Nightingale exceedeth that of all other birdes in sweetnes.

LVD. No doubt, but of all Birds their singing is most delightfull, if it continued the whole yeare, but as their amorous desire ceaseth, so ceaseth also their harmonie, whereas the song of other Birdes endureth the whole yeare throughout.

BER. They perchaunce account it needlesse to rechaunt theyr melodious tunes and sweet harmonie, but at such time as the pride and gaietie of the season entertaineth them in loue and iealousie, cheerefully with mutuall sweetnesse reioycing one another, and each mate vnderstanding others call.

LVD. According to this, you will haue the birdes to vnderstand one another.

BER. There is no doubt but they doe, for euen as they Beasts know the voyce one of another, assembling themselues together by theyr bellowing and braying, euen so do they vnderstand the chirping and peeping one of another, calling themselues thereby together into showles and flockes.

Birdes vnderstand the call one of another

ANT. Nay, which is more strange, they do not onely vnderstand one another among themselues, but sometimes also they are vndrstood (as it is written) of men, of which number *Apolonius Tyaneus* was one.

LVD. That certainely seemeth vnto mee a thing vnpossible.

It is written of Apolonius Tyaneus that he vnderstood the singing of birdes.

ANT. Well, yet I wil not sticke to let you vnderstand what I haue read concerning this matter, and you shall finde the same written in his life. *Apollonius* disporting himselfe one day in the fields vnder the shadow of certaine trees, as we doe at this present, there setled ouer his head a Sparrow, chirping & chittering to other Sparrowes that were vpon the same trees, the which altogether beganne to make a great chirping, and a noise, and to take their flight speedily towards the City, wherupon *Apollonius* bursting into a great laughter, and being by his companions earnestly entreated to declare the cause thereof vnto them, he sayd, that the same Sparrow that came alone had

A prety iest.

had brought newes to the rest, that a Miller comming on the high way towards the Towne with a burden of Corne charged vpon his Asses backe, had by chaunce let one of his sackes fall, the strings whereof breaking, the Corne fell out, which the Miller could not so cleane scrape vp & gather together againe, but that a great deale thereof remained tumbled in the dust, which was the cause of the great mirth that the other birdes demeaned, who in thanking him for his good newes, flew away with him to eate their part of the same Corne. His companions hearing this, smiled thereat, thinking it to be but a iest, till in returning to the Towne, they found the place where the sack had beene broken, and the Sparrowes scraping very busily about the same.

LVD. *Apolonius* was a man of great wisedome and knowledge, but I rather thinke, that he deuined this matter by some other meanes, for it seemeth hard to beleeue that birds should haue any language wherewith they should so particulerly expresse their meaning, vnlesse it be certaine generall notes, by which each kinde knoweth and calleth their semblable, for in thinking otherwise, wee should attribute vnto them some vse of reason, which can be neither in them, nor in Beasts, what shew so euer they make thereof.

Birds or beasts haue no vse of reason at all.

BER. Let vs leaue this, least otherwise we interrupt Signior *Anthonio*, in the prosecution of his promised discourse, touching the Septentrionall Countries, which is a matter not to be let slip.

AN. I would that I were therein so instructed, that I could entreate so particulerly and plainely thereof, as it were requisite I should: but though the fault be mine, in that I vnderstand little, yet I want not an excuse wherewith to wipe away some part of the blame: For the great confusion of the Authors both Auncient and Moderne that write thereof, as yesterday you vnderstoode is such, that it maketh me also confuse and wauering, in whether of their opinions I should follow. Trust me it is a world to see their disagreements, and hee had neede of a very Diuine iudgement, that should conforme himselfe to the vnderstanding of *Ptolomeus*, *Solinus*, *Stephanus*, *Dyonisius*, *Rufus*, *Festus*, *Auienius*, *Herodotus*, *Plinius*, *Anselmus*, *Strabo*,

The disagreement of writers touching the description and situation of Countries.

Strabo, *Mela*, and diuers other of the Auncients, some of the which in reckoning vp of Nations and Prouinces, name onely one, saying forth others aboue this and others aboue that beyond, of the one side and of the other: some declare the names particulerly of each one, but in such sort, that comparing them with these by which we now know them, they are not to be discerned which are which, for with great difficulty can wee know who are the right Getes, Massagetes, Numades, Scythians, and Sarmates, but onely that we goe gessing according to the names which they now haue; for there are Authors that giue to the Land of the Scithians onely 75. leagues of widenesse, and others will needs haue the most part of all those great Countries Northward to be contained vnder them, so that *Plinie* not without cause, speaking of these Septentrional parts, termeth them to be so vast and of so farre a reach, that they may be accounted another new part of the world, yet he then knew nothing of the interiour part thereof towards the Pole which is now discouered. But leauing this, there is no lesse difficulty and difference in the description of those parts which we now know and vnderstand, yea, euen those which are neere vs, and with whom we haue traffique, as Norway, Denmarke, Gothland, Sweueland, and the Prouinces which we call Russia and Prussia, of which they write so intricately, especially in some points, that they hardly giue resolution to those that reade them, notwithstanding which difficulties, seeing there is no part of the world in which there are not some things, though to them common, yet rare and strange to those that haue not seene them, but newly heare them spoken of; I will tell you some particularities recorded by the Authors, that make mention of these Regions, with which we may passe in good conuersation this euening, as we haue done the rest. And first to begin with their men, they say that they are of great stature, their limbs and members well proportioned, and their faces beautifull: Amongst which, there are many Gyants of incredible greatnesse, which as you enter farther into the Land, so shal you finde them greater. Of these make mention *Saxo Grammaticus*, and *Olaus Magnus*, chiefly of one called *Hartenus*, another *Starchater*, and two others, *Augrame*, and *Arnedor*, who were

Diuersitie of Writers touching the Scithians.

Sundry Giants of wonderfull force and puissance.

were endued with so extraordinary a force and puissance, that to carrie an Oxe or a Horse vpon their shoulders, though the way were very long, they accounted nothing. There are also women nothing inferiour to them in strength, some of which haue beene seene, with one hand take a Horse with a man Armed on his backe, and to lift him vp, and throw him downe to the ground, and of these and others sundry Authors write many notable things worthy of memorie, which seruing nothing to our purpose, it were in vaine here to rehearse. Leauing them therefore, I say that the continuance of the Snow in all these Septentrionall Lands is such, that the high eminent places and tops of mountaines, are couered there with all the yeare long, and many times the valleyes and low places also, notwithstanding all which extreamitie of colde they haue very good pastures, both for Beasts wilde and tame; for their fodder and grasse is of such quality, that the very cold nourisheth and augmenteth the force and verdure thereof: The greatest discommodity they haue, is through the wind *Circius*, which the greater part of the yeare blustreth in those Prouinces, and that with such raging fury and violence, that it renteth vp the trees by the rootes, and whirleth whole heapes of stones from vp the earth into the ayre, whereby those that trauaile, are often in great danger of their liues; the remedie they haue, is to hide and shroud themselues in Caues and hollow Vaults vnder the mountaines; for sometimes the tempests are so incredibly raging and terrible, that there haue beene ships in the Bothnyk Sea, (which though it be neere the frozen Sea, yet notwithstanding is Nauigable) hoised vp into the ayre, and throwne downe violently against the maine Land; a matter scarsly credible, but that it is verified by so many & so graue Authors: at other times you shall see waues of the Sea resembling mightie mountaines raised in height, and then with their fall, drowne and ouerwhelme such ships as are neere: sometimes the tiles, yea, and the whole roofes of the house taken away and blowne farre off: and which is more, the roofes of their Churches couered with Lead and other mettals, haue been torne vp and caried away, as smoothly as though they had beene but feathers: neither haue men Armed and a Horseback more force to resist

North Northwesterne wind

The strange violence of tempests in the Northerne the Countries.

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the violence of this winde, then hath a light Reed, for either it ouerthroweth them, or else perforce driueth them against some hillock or Rocke; so that in diuers places of Norway which lie subiect to this winde, there grow and encrease no trees at all, for they are straight turned vp by the rootes. For want of wood they make fire of the bones of certaine fishes, which they take in great quantity: the bleeteneſſe of this winde (for sildome in those parts bloweth any other) is cause that the most part of the yeare, the Riuers, Ponds, and Lakes are all frozen, yea, and the very waters of the Springs doe no sooner come out of them, but they are presently congealed into Ice, and when the heat of the Sunne thaweth or melteth any Snow, the same presently turneth into so hard an Ice ouer that which is vnderneath, that they can scarsly pierce it with Pickaxes; so that euery yeare their young men in plaine fields make thicke walls of Snow, like vnto those of a Fortresse, in some such place that they may receiue the heat of the Sunne, melting through which, they conuert into a hard Christaline Rocke of Ice; and sometimes of purpose after they haue framed this edifice of Snow, they cast water vpon the same to make it freeze and become more hard and cleare: vsing the same in certaine warlike pastimes they haue, in stead of a Castell of lime or stone, one troupe entereth there-into to defend the same, and another bideth without to besiege, assault, or surprize it, and this in most solemne sort with all Engines, stratagems, and manners of warfare, great prices being ordained for those that shall obtaine the conquest: besides, the triumph wherein the Conquerours doe glory ouer the vanquished. Who so amongst them is found to be fearefull, or not forward in executing that which he is commanded, is by his companions stuft full of snow vnder his garments, and sometimes tumbled starke naked in great heapes of the same, enuring them thereby better to abide hardnesse another time. These Septentrionall Lands haue many Lakes and standing waters of great largenesse, some of the which are a hundred miles long. These are at sometimes so frozen, that they trauaile ouer them both a foote and horsebacke: In the Countries of East and Westgothland, there are Lakes vpon which great troupes of Horse-men meete & runne for

Certaine warlike pastimes that their young men vse.

Troupes of Horse-men skirmishing and fighting vpon frozen Lakes.

for wagers, theyr horses are in such sort shod, that they seldome slide or fall in time of warre, they skirmish often vppon these frozen Lakes, yea, and sometimes fight maine battels vpon them. At sundry seasons they hold vpon them also certaine Fayres, to which there resorteth a great concourse of strange Nations, the beginning of which custome was ordained, as saith *Iohn* Archbishop of Vpsala, predecessor to *Olaus* by a Queen of Swethland, called Disa, who being a woman of great wisdome, commanded her subiectes on a certaine yeare in which her dominions were afflicted with extreame dearth, and scarsity of grains to go vnto the bordering regions, carrying with them such marchandize as their country yeelded, and to bring with them in exchange therof corne and graine, and withall to publish franchize to all such as should bring thither any victuall to be sold, wherupon many strangers repayring thither at such time and season as the Lake was frozen, shee appointed them that place, for holding of their Faire, from which time till this day that custome hath continued. Northward of these Regions there are many great and maruellous Lakes, such as scarsely the like are to bee found in any other part of the world that is peopled: of which leauing apart one that is neere the Pole, and is called the White Lake, which is in manner an other Caspian sea, yeelding great commodities of fowle and fish to the adioyning prouinces, part of the same reaching out euen to the Muscouites. There are in the regions of Bothnia lake of 300. and 400. miles long, where there is such quantity of fish taken, that if they could conueniently be carried about, they would serue for prouision to halfe the worlde: Thereby also are many other notable Lakes, of which the three most famous are as the authors write, Vener, Meler, and Veher. Vener containeth in length 1[illegible]0. miles, which are about 41. leagues, and as much in bredth within it, it hath sundry Ilands well peopled with Cities, Townes and Fortresses, Churches, and Monasteries: for all those three Lakes are in the Countrie of Christians, though we haue here little notice of them. Into this Lake enter 24. deepe riuers, all which haue but one onely issue, which maketh so terrible a noyse amongst certaine Rocks, falling from one to another, that it is heard by night 6.

Disa Queene of Swethland.

The White Lake.

The Lake Vener.

or seuen leagues of, making deafe those that dwell neere there aboutes, so that it it is sayde there are certaine little Villages and Cottages thereby, the inhabitants of which are all deafe. They call the issue of these Riuers in their Country language *Frolletta*, which is as much to say, as the Deuils head. The second Lake called Meler, is betweene Gothland and Swethland, hath in the shore thereof many mynerals of mettals both of siluer and others, the treasures gathered out of which, enricheth greatly the Kinges of those Countries. The third also called Veher, aboundeth in Mines on the North side thereof: The waters thereof are so pure and cleare, that casting thereinto an Egge or a White-stone, you may see it lye in the bottome, though it be very deep, aswell as though there were no water betweene. Within this Lake are many peopled Ilands, in one of which wherin are two great Parish Churches: *Olaus* writeth, that there happened a thing very maruellous and strange, There liued in this Iland, saith he, a man called *Catillus*, so famous in the Art of Negromancy, that in the whole worlde his like was scarsely to bee found: Hee had a Scholler called *Gilbertus*, whom hee had in that wicked Science so deepely instructed, that hee dared so farre presume as to contend with him beeing his Master, yea, and in som things seeme to surpasse him, at which shamelesse ingratitude of his, *Catyllus* taking great indignation, (as alwayes Maisters vse to reserue vnto themselues certaine secret pointes) with onely wordes and charmes, without other band, fetter or prison, he bound him in an instant, both body, hands and feete, in such sort, that he could not wag himselfe, in which plight hee conuayed him into a deepe Caue vnder one of the Churches of the same Iland, where he remayneth till this day, and acording to the common opinion, is alwayes liuing. Thither vsed daily to resort many, not onely of that Country people, but strangers also to see him, and to demaund questions of him. They entred with many Torches and Lanternes, and with a clew of threed, of which they fasten one end to the dore wherat they enter, vnwinding the same still as they goe, for the better assurance of finding theyr way out, the Caue being full of many deepe pits, crooked turnings and corners. But at length because

The lake Meler.

The lake Veher.

A strange History of a Negromancer.

cause the moysture and dampish cold thereof, with a lothsom stench besides, anoied so much those that entred, that some of them came out halfe dead, they made a Law, that on grieuous paine, none of the Countrymen should from that time forward resort nor enter into that caue, neither giue counsell, ayde, or assistance to strangers, which for curiosities sake should attēpt the same.

LV. This is without doubt the worke of the Deuill, who the same *Gilbertus* dying, presently entred into his putrified, stinking carkasse, and abusing the people, aunswered to theyr demaunds: for though the force of enchantments be great, yet can they not preserue life any longer, then the time fixed and appointed by God.

ANT. You haue reason, and in truth it seemeth that the Diuell is there more lose, and at greater liberty then in other parts, so that some will say, the principall habitation of Diuels to bee in the North, according to the authority of holie Scripture. All euill shal come and discouer it selfe from the Aquilon, and *Zachary* Chap. 2. cryeth, ho, ho, flie from the land of the Aquilon: Howbeit that these authorities are vnderstoode commonly in that Antichrist shall come from those parts, whose like was neuer in persecuting the people of God.

The force of enchantments cannot any longer prolong life then the time by God fixed and appointed.

The deuils haue greater liberty in the northern lands then in other parts.

LV. Remember you not what *Esay* saith in his 14. ch. speaking to Lucifer, It was thou, saith he, that saidst in thy heart, I will mount vp into heauen, and put my chayre vpon the stars, and seate my selfe on the hill of the Testament, in the sides & corners of the wine *Circius* or *Aquilon.*

BE. These authorities haue many interpretations, but how soeuer it be, sure it is, that there are in the Northerne parts, an infinite number of Sorcerers, Witches, Enchanters and Negromancers,

AN. Those of the Prouinces of Byarmia, Scrifinia, and Finland, with many other bordering regions, do as the common fame goeth, for the most part all exercise Negromancy, chiefly those of Filandia and Laponia, which they vaunt to haue learned of *Zorastes.* To such as sailed to their country for traffiqus sake, and had the wind contrary at their departure, they vsed to sell for money or merchandize such and so commodious

wind as they themselues desired. They vsed to knit in a corde three knots, of which vndoing the one, there followed presently a moderate wind out of what coast soeuer they desired: vndoing the second, the wind began to bluster somwhat more furiously, but vpon the losing of the third, there arose such raging storms and tempests, that the ships miscarried often times and were drowned; and therfore such strangers as traffiqued thither, procured to entertaine friendship with them, imagining their happy and vnhappy successe, the raging & calmnenes of the sea to be at their pleasure and disposition: for in this the diuels were to them in great subiection and obedience. Besides, when any mā desired to know news from forren parts there were amongst them diuers that wold vndertake to giue them true aduertisements of such thinges as they required to know, being well paid for their pains. They enclosed themselues into a chamber, taking with them their wiues, or some other person, whō they especially trusted, and then smiting vpon a figure of mettall which they kept, made in fashion of a toade or serpent, after whispering some words, and making certaine signs, they fell downe groueling on the ground in a trance, most straightly charging and enioining him or her that stood by, to take great heed that no flye, vermine or beast, should touch them while they so continued, returning to them selues, they answered to such things as they were enquired of so truly, that they were neuer foūd to be false in any one point: and this they publikely vsed, till they receyued the faith of our Sauior Christ, since which, if they vse the same it is with great secresie, and most seuerely punished if it bee knowne. There are as yet in certaine Prouinces that confine vpon them, and are somewhat nearer vnto vs, many notable Negromancers, famous by the writing of many Authors. Amongst the rest, there was euen almost in our time *Henry* King of Swethland, who had the Diuels so ready and obedient at his commandement, that he caused presently the winde to turne and change into what part soeuer hee pointed with his cappe, in so much, that of the common people, hee was called by no other name then windy Bonet. Hee had a sonne in law called *Reyner*, King of Denmarke, who conquered on the Sea-coast many

Henry King of Swethland, a famous Negromancer.

Reyner King of Denmarke.

Coun-

Countries by force of Armes, neuer at any time hauing contrary wind, when he went to Sea-ward, beeing therein by his Father in Law alwayes assisted, to whom hee succeeded afterwards also in the Kingdome of Swethland.

Agaberta, a notable Sorceresse.

Many write of a woman called *Agaberta*, daughter of a Gyant in those Septentrionall Lands, whose name was *Vagonostus*, that shee was so skilfull in Negromancie, that she seldome suffered her selfe to be seene in her proper figure, sometimes she would resemble an old withered wrinckled Crone, sometimes a most beautifull and goodly Mayden, sometimes she would seeme so feeble and faint, and yellow of colour, as though shee had beene consumed with a long and languishing Ague; another time she would bee so high, that her head should seeme to reach vnto the cloudes, changing when shee listed with such facility her shape, as did *Vrgand* the vnknowne, of which old fables make such mention, the strange force of her enchantmentes was such, that she could darken the Sun, Moon and Stars leuel high mountaines, and make plaine champaine of sauage Deserts, pull trees vp by the rootes, and drie vp running Riuers, with many the like, as though shee had had all the Deuils of hell ready at a becke to fulfill her commandements.

Grace of Norway.

The like is written of another called *Grace* of Norway.

Ifrotus King of Gothland slaine by a Witch.

Iffrotus the mighty King of Gothland and Swethland, walking for recreation along the Sea-shore, was runne at by a Cow, and hurt with her hornes in such sort, that he dyed presently vpon the same: afterward it came to bee knowne and proued, that the same Cowe was a Witch disguised in that forme, which for som griefe conceiued against the King, had vsed that reuenge vppon him.

Hollerus a Negromancer

There was one called *Hollerus*, so incredibly surpassing the rest in this detestable science, that the common people supposed him to be more then a mortall man, and honoured him as a God, though at length they founde theyr error, for notwithstanding his fayned immortality, his heade was cut off, and his body torne in pieces by his enemies; for commonly the deuill though hee helpe them for a while, yet euer in the end he leaueth them in the mire.

Othinus by his Enchantments restored the King of Denmarke to the Crowne.

Othinus, which was held for one of the greatest Negromancers that euer was brought *Hadignus* King of Denmarke to his kingdome out of

farre Countries into which hee was banished on horsebacke, or rather on the deuils backe behind him, through thicke and thin, yea and ouer the sea it selfe, bringing it by his enchantments so to passe, that the King was receyued and established in his gouernment: afterwards in a battell against *Haruinus* king of Norway, he caused such a cloudie showre of hayle to sticke on the face of his enemies, that not enduring the violence thereof, and beeing on the other side furiously charged by the Danes, they turned theyr backes and were discomfited. But it were time lost to entreate anie farther of this people, being the Deuils Disciples, dwelling and daily dealing so familiarly with them. There are amongst them often seene visions and Spirites, deluding those that trauell, appearing to them in likenesse of some of theyr knowne friendes and suddainely vanishing away, so that the Deuill seemeth to haue in those Septentrionall Countries great dominion and more liberty then in other parts.

A mountaine that seemeth to be inhabited of Devils.

L V. I remember that I haue read a certaine Author which amongst many strange and wonderfull things, writeth that there is in a certaine part of these Lands a mountaine enuironed round about with the Sea, vnlesse it be of one side, where it hath onely a very narrow and little entry, so that it seemeth in manner to be an Island: the toppe thereof is couered with trees so thicke and high, that a farre off they seeme to touch the Cloudes. There is within the same continually hearde so great and hideous a noyse, that no man dareth to approach neere it by three or foure leagues. The shippes keepe alwaies a loofe of; fearing and flying that coast as death it selfe; there is seen amongst those trees such an aboundance of great black fowles, that they seeme in a manner to couer them, who rysing vp into the ayre doe make so great a cloude, that they obscure in a manner the clearenesse of the Sunne, theyr crying, or rather roring, is so horrible and fearefull, that such as heare them, though very farre of, are constrained to stoppe theyr eares. They neuer flie out of the precincts of this Iland, the same being alwayes shadowed with a kinde of obscuritie, in manner like a Clowde, diuersifying it from the land neere vnto it: Some (sayth he) doe affirme this Mountaine to be a

part

part of hel where the condemned ſoules are tormented: which opinion though it be ridiculous, yet the property of this moũtaine is ſtrange, and in the cauſe thereof ſome hidden miſtery which we comprehend not.

BER. Theſe are matters, the ſecreſie of whoſe cauſes are not to be ſifted out, like vnto that of the mountaines of Angernamia, one of the fartheſt of thoſe Northerne Prouinces, which are ſo high, that they are ſeene a farre of by thoſe that ſayle on the Bothnycke Sea, and by them with great care and diligence auoyded, through a wonderfull ſecret in them contayned, which cauſeth a noyſe ſo hideous, violent, fearefull and full of aſtoniſhment, that it is heard many leagues of, and if that by force of tempeſt driuen, or otherwiſe through ignorance vnwitting, any ſhippe paſſeth neere thereunto, the horror thereof is ſo great, that many dye preſently: through the penetrating ſharpeneſſe and vntollerable violence of the ſame many remaine euer after deafe, or diſeaſed, and out of theyr wits. Neyther are they that trauell by land, leſſe carefull in auoyding theſe Mountaines. Once certaine young men of great courage, beeing curious to diſcouer the cauſe heereof, ſtopping theyr eares as artificially as they could deuiſe, attempted in little Boates to rowe neere theſe mountaines, and to view the particularities of them, but they all periſhed in that attempt, by theyr diſaſtre, leauing an example and warning to others, not to hazard themſelues in like danger. That which wee may hereafter imagine is, that there are ſome clefts or Caues within the rockes of theſe Mountaines, and that the flowing and ebbing of the water, ſtriuing with the winde, and hauing no aſpyration out, cauſeth that fearefull rumbling and hideous noyſe: and this is vnderſtood becauſe the greater the tempeſt is at ſea, the greater is the noyſe in thoſe mountains, the ſame being in calme and milder weather nothing ſo loud, and violent. Of theſe mountaines *Vincentius* maketh mention in his Glaſſe of Hiſtories, though he write not ſo particularly of them as ſome moderne Authors doe, which affirm that they haue ſeene them.

A ſtrange noyſe heard in certaine mountaines of Angenamia.

Vincentius in his Speculo hiſtoriali.

LV. Me thinkes this place is as perillous as that of Charibdis, and rather more, conſidering the ſharpeneſſe and terror of

Charibdis.

the noyse, which penetrateth so farre: and in my iudgement the flowing and ebbing of the water, should draw vnto it the shippes and make them perish, though you made thereof no mention.

A N. It seemeth vnto me that you also haue read these Authors which treat of the Septentrionall Countries, and seeing it commeth now to purpose, I will tell you one no lesse admirable then the rest, which is, that in a City called Viurgo, neere the Prouince of Muscouia, there is a caue called Esmelen, of so secret a vertue, that no man hath hitherto been able to comprehend the mistery and cause thereof, which is, that casting any quicke beast into the same, there issueth out presently a sound so terrible, as though 3000. great Canons were discharged, and shot off together, the effect of which is such, that the hearers thereof, if they haue not their eares very wel stopt and closed, doe fall presently downe depriued of all feeling and sence, like dead men, out of which mortall trance som neuer reuiue, some do, but from that time forward so long as liue, they detaine some defect or other. The greater the beast is that is throwne thereinto, the greater is the noyse and roaring that resoundeth out. This Caue is compast about with a very strong wall, and the mouth thereof shut vp with a mighty strong doore, hauing many Lockes, of which the Gouernour hath one Key in his keeping, and the rest of the Magistrates each of them a seuerall, least otherwise some desastre might fall out, by which the City might come to be dispeopled, which though it be very strong both of Walles and Ramparts, yet the greatest strength thereof consisteth in the Caue, neyther is there any enemy so mighty or puissant, that dareth to besiege it, hauing before his eyes the ruine of great Armies that haue attempted the same before, by which after the City was brought into some extremity, the Citizens bethinking themselues of the property of the Caue, commaunded by publike Proclamation all those of the Towne to stop theyr eares, and one night vnawares to the enemy, they cast into the Caue a great number of liuing beastes, vpon which there presently issued forth such a hideous & infernall noyse, and the violence thereof strooke such amazement into the

The strange property of a Caue in the City of Viurgo

enemies

enemies, that some fell downe in a traunce, and others throwing away their Armes, fled out of their Cabbines and trenches, the most confusedly that might bee, and withall, to encrease their miserie, the Cittizens issuing out, massacred the greater part of them, by that meanes deliuering their Cittie from seruitude. And though they could not but receiue some inconuenience through the horreur of that hellish noyse, though their eares were neuer so well closed, yet through the ioy of their victory and recouered liberty, they made small account of the same, since which time, all the borderers there abouts, fearing the effect of their Caue, doe liue in league and amity with them.

BER. In truth this is a matter of great admiration, and such (that though diuers very great secrets both of heauen and earth are comprehended) yet the curiosity of no wit, how perfect soeuer, can reach to giue hereof any reason.

LVD. Let vs leaue these secrets to him that made them, whose will perchance is to conceale their causes from vs.

AN. You say well, and in truth the more wee should beat our wits about them, the lesse we should be able to vnderstand them, it sufficeth therefore for vs to know, that these are the secret and wonderfull works of God shewne by Nature, the vnderstanding whereof is aboue our reach and capacity. But to follow on our discourse of the wonders of this Countrey, you shall vnderstand, that in those standing waters and frozen lakes of which we spake before, the ayre remaineth oftentimes shut in and enclosed, the which moouing it selfe, and running vp and downe vnder the Ice seking vent, causeth such roaring and noyse that it were able to amaze him that knoweth not the cause thereof, the same being no lesse terrible then the thunder from heauen; yea, and sometime because it is neerer, it seemeth to be more violent: the force thereof is such, that the Ice sundereth and splitteth in clefts, making it way and roome to passe and espire out thereat, at which time those that trauaile thereupon, being neere the place where the noise is, make as much hast thence as they can, fetching a compasse about, till they thinke themselues in securitie, and then they follow their way on forward. And though all these lakes

The ayre somtime enclosed within the frozen lakes, in seeking vent, maketh a terrible thundering and noyse.

lakes and waters thaw by degrees, more and more as the Sommer commeth on, yet is the lake Vether in thawing farre different from the rest: for it seemeth to haue in the bottome thereof some secret and hidden property hard to b: vnderstood, because the water beginning to boyle and bubble beneath, in making like noise as doth a Cauldron of scalding water seething ouer a hote Furnace, in very little space mounteth vpward and breaketh the Ice, how strong, thicke, or hard so euer it be, and that into such little peeces, that many times those whose hap it is to be in that instant trauailing vpon the same, doe saue themselues vpon one of them as vpon a planke, where they perish if they be not presently succoured with Boates, which vsually accustome to be in readinesse, to helpe and assist those that are in danger, at such time as the breaking of the Ice is suspected to be at hand: And once it happened that a Gentleman of very principall calling and reputation, with fiue or sixe of his Seruants all on horsebacke, trauailed vpon this lake towards a towne in the Iland, and at the very same time, somewhat farre from them vpon the same lake was going a labouring man, driuing before him certaine beasts, who being borne there-abouts, and knowing by long experience the property and manner of the lake, at that instant hearing it begin to murmure and bubble beneath, leauing his beasts, betooke him to his heeles, and ranne with all his might towards the shoare, which was about halfe a league of. The Gentleman and his seruants being a good space farther inwards vpon the lake, imagined the poore man to be some thiefe that had stolne this Cattell, and the cause of his running away, to be the feare hee had of being discouered by him and his company: and therefore putting spurres to their horses, gallopt after him, as fast as they could to take him. But the Labourers extreame feare made him so swift, that they could not ouertake him, till hee was off from the lake, and vpon the firme land, where laying hands vpon him, and demanding him, why he ranne in such sort away, leauing his Cattell behinde him. The poore Labourer being tyred with running, was scarse able to make them answere, but after he had paused a while & recouered his breath, he prayed them to haue a little patience, and though hee tolde

The strange property of the lake Vether in thawing.

A notable chaunce that happened to a Gentleman vpon this lake, by which hee saued his life.

them not, they should themselues see the cause why. Whereupon, presently of a sodaine the water bubled vp, the Ice speeted in small peeces, and the beasts in sight of them all fell into the water & were drowned, at which the husbandman laughing, I had rather (quoth hee) that they were drowued then I, and this was the cause of my running, because fore-seeing by assured signes the breaking of the Ice, and hauing no space to saue them, I did the best I could to saue my selfe. The Gentleman being a stranger in those parts, hearing this tale with amazement, thinking this preseruation of him and his to proceede of Gods diuine goodnesse, gaue thanks and praise vnto his holy Neme, and withall, knowing the Labourer to be an instrument and meane of sauing his life, tooke him along with him, not only paying him for the Cattell which he had lost, but also recompencing him with many other large rewards to his great contentment and bettering of his estate.

LV. By diuers meanes doth God preserue his seruants, and I warrant you this Gentleman was one that feared God, seeing it pleased him by so strange a meane to deliuer him from that danger in which he had otherwise perished.

BER. The nature of this lake is wonderfull strange, and aboue mans capacity, which being but a moment before able to beare and sustaine a whole Armie, should so in an instant be dissolued and broken. But leauing this, the colde must of necessitie, in my iudgement, be there most extreamely sharpe, vehement and rigorous, seeing it causeth an Ice of such incredible strength and thicknesse.

ANT. Let vs leaue that of the Sea which is on the other part or vnder the North, commonly called the Frozen-sea, remaining so, as some doe write, the whole yeere thorough, though as I said before, my opinion is, that it thaweth at such time of the yeere as the Sunne lyeth beating vpon it with his beames, and let vs come vnto those Lands and Seas, which though we call Septentrionals, yet are neerer vnto vs, which are all as you haue heard, in a manner, enhabited of Christians, and are according to the description of the olde Cosmographers, contained vnder our Europe, the colde of which is so sharpe and piercing, that a man would iudge no humane flesh

able

able to endure the same. But according to the old Prouerbe, Custome is another Nature, and so those that are accustomed thereunto, receyue thereby no damage at all.

Custome is an other nature.

Albertus Kransius in his history of those Countries writeth in particular of some yeers, in which the cold was so excessiue that not onely the Riuers and Lakes were frozen, but the sea also, so that no shippe could sayle through the same, and that they trauelled on horsbacke vpon the Ise from one countrey to another, carrying with them prouision of thinges necessary, and fuell also to make fire. Neyther was this extreame cold, and freezing vpon the Sea-coast onely, but also manie thousands of miles inward to the Land-ward, and the earth was so hardned and bound, that it yeelded them no fruites, whereupon there ensued a great dearth and mortalitie, principally among their cattell for want of Fodder. The dayly encrease of this cold and Ise continued so long, that they built vpon the Sea, on such places as men vsually trauelled by, Inns and Tauerns with all necessary prouisions both to eate by day and to rest by night, as well for man as horse, a matter scarsely credible.

Taverns and victualing houses built vpon the sea.

LVD I know not why any man should be so fond, as to trauell vpon the Sea in such danger & penury of commodities, as of necessitie they must endure, especially hauing means to goe by land, with greater security, and more prouision of necessaries.

AN. This may be easily aunswered, for the way by Sea cannot chuse but be farre nearer, in cutting straight ouer, and lesse painefull, as being without Hils, Valleyes, Quagmires or compasses about: Neither is it to be imagined, that they want by the way commodity of things necessary, which for gaine are brought thither most aboundanly from all sides, at such times as this passage is vsed: Besides both Horsemen and foot-men trauell with greater facilitie, but especially the foote-men, which when they list, goe as it were in post, euen as fast as a horse can gallop.

LVD. Shall we not vnderstand the manner how this may bee.

AN. Yes marry shall you, if you please, and in trueth it is

an

an inuention worth the knowing. When they are to make a voyage vpon the Ice, if they list to vse speede, they set both their feete vpon a peece of wood, made as smooth and slippery vnderneath as is possible, binding onely their left foote to the same, their right foote being loose, vpon which they weare a strong shooe, with an yron in the point thereof, so cunningly made, that how great a blow so euer you giue the rowling planke with the same, yet the foote receiueth thereby no hurt at all, because the force of the stroke falleth hollow: They carrie in their hands great staues like Demy-Launces, with three sharpe Pikes at one end of them: And so hauing made their prouision of all things necessary for their iourney, going on alone, or many in company, euery man vpon his engine, they draw the right foote backward, and giue a spurne as hard as they can against the planke vpon which the left foot is bound, which presently girdeth out, slyding along the Ice with incredible swiftnesse, welnie so farre as the reach of a Caliuer-shot without stay, and then seeing the force of their course beginning to relent, they chop downe their staffe vpon the Ice, fastning therein the three Pykes of the same, for otherwise they should fall downe, and then turning anew into their first posture, they giue another girde with their right foote, so that they trauaile in one howre three or foure leagues. When there are many of them together, they contend and lay wagers one with another who should giue the greatest stroke with his foote, and they make such a showting and crying, that the tediousnesse of the way is nothing noysome to them at all. Besides, they haue certaine slide Waggons finely made, in which two or three persons may sit, in which with great ease and pleasure, they are drawne along the Ice with Horses, being much like vnto those slids which are here vsed of Gentlemen for their recreation. They are carried in them with incredible swiftnesse, because the Ise is altogether plain, smooth and slippery, without any rub, hillocke, or other impediment to stumble at.

A strange inuention to slide vpon the Ice.

I haue seene in Brabant & Henalt the Noblemen vse these kinds of slids very curiously made and gilded they call them *Trineans*.

BER. Necessity inuenteth many thinges, which to those that neuer saw them, seeme new and strange, though ordinary and of no account to those that dayly vse them: but as for

this

this inuention, it is very easie and without any difficulty at all. For in Frizeland, Denmarke, and other colde Countries also, both men and women doe vse much to trauaile on the Ice, though after a different sort: for they weare in the soles of their shooes certaine plaine Irons, with a point turning vp forward, they call them *Schouerdins*, and with these in short space sliding vpon the Ice, they transport themselues very farre: but it behooueth them to be skilfull in their Art, or otherwise they fall very often. Their women are herein so practised, that they will slide in such sort fiue or sixe leagues, carrying a basket on their heads, and that without once stumbling. Also when the Snow is deepe, they haue certaine little Waggons, made in such sort of planks, layd athwart one another, that they cannot sinke into the Snow, in which, they are drawne along by Horses with exceeding swiftnesse.

These are in manner like those aboue said, which they call Treneans.

LV. I thinke the Snow be neuer so deepe in these Lands of which wee speake, but that they haue some deuise or other to passe ouer them: for you said that in the lower Byarmia, Fimnarchia, Escrifinia, Fylandia, yea, and in part of Norway, and in some places vnder the Emperour of Russia, the enhabitants do trauaile ouer such places, as a man would iudge to be vtterly impossible: Where though the Snowes lye so deepe, that they make low valleyes equall with high mountaines: yet you say that the peoples industry findeth meanes to passe ouer them from one part to another.

AN. It is most true, and as I said before, chiefely those of Fylandia, haue fame to excell in agillity and lightnesse. When they are to passe ouer the Snow, they binde vnder their feete certaine bords, about the breadth of a spanne, or little more, from the points of which commeth a crooked staffe bowing vpward, which they take in their hands, the same being furrd and wrapt about with the skinnes of certaine Beasts called Rangifery, and in this fashion they trauaile vpon the Snowes without sinking into them, the manner of which is difficill to be conceiued vnto those which haue not seene the same.

The manner of their trauailing vpon the Snow.

They haue also an easier kinde of Artifice to trauaile ouer the Snow, much like vnto those slide-Waggons of which wee spake before, to drawing of which, in stead of Horses they vse Rangifers:

Rangifer is a Beast in manner like vnto a Stagge.

Rangifers: then the which there is no one thing among them of greater vtility and profit. They are about the bignesse of a Horse, or little lesse, in fashion, making, and proportion, they are like vnto Stagges: they haue on their heads three hornes, two like vnto those of a Stagge, with many points, branches, and brow-antlers, and betweene them two, one somwhat lesse, hauing also many branches, some of the which are round and clouen, their backe is somewhat hollow, so that the saddle is very sure and fast vpon them, for they are in stead of Horses to those people. When they put them in Coaches, Carts, or Waggons, besides the ordinary gyrths and peutrals, comming ouer their breast and belly, they tye one fast to the little horne in the midst, which causeth them to draw with greater force. They are wonderfully light and swift, insomuch that when neede requireth, they trauaile twenty leagues in a day. They tread so light, that you can scarcely see any track of their feete, so that when the Snow is any thing frozen, the enhabitants feare not to passe vpon their backes ouer any place, how deepe so euer it be. They know by experience at what time they may aduenture this dangerous kinde of riding with security, by the stifnesse of the Snow. Commonly they are drawne by these Rangifers in such slide-Waggons, as I spake of before: and if they see themselues in any danger, presently they vnspanne them, and leaping on their backes, doe saue themselues with great facility.

They haue great aboundance of these Beasts, both wild and tame, which in respect of the great commodity they receiue by them, they nourish with great industry, hauing whole Droues of them, as we haue here of Oxen and Kine: in so much, that some one man hath foure or fiue hundreth of them to his priuate vse: The milke and cheese of the females is passing wholsome, and a principall nouriture vnto them.

Their flesh sweete and sauourie, but especially that of the young-ones, is passing delicate: the same powdred endureth very long. They apply their skinnes to such vses, as wee doe here the hides of Oxen. They make also of them Couerlets for their beds, retayning alwayes in them as it were a kinde of naturall warmth: Of their hornes and bones they make very

The great commodities that these Countrey people receiue of the Rangifers.

strong

ſtrong Bowes, neither is that of their hoofes without great vertue, hauing as it is written, in them a notable remedy againſt the falling ſickneſſe.

BER. I neuer heard of a more profitable Beaſt, and therefore I much meruaile, why other Countries procure not to nourish them?

AN. All poſſible diligence hath beene vſed, not onely to conuay them into other Prouinces and Regions, but alſo to ſend with them Keepers acquainted with their cuſtome and nature: But all ſufficed not: For it ſeemeth that Nature will haue them to be onely in thoſe Countries towards the North, the farther from which you carry them, the greater difficulty is in keeping them: for in comming where they feele not the ſharpneſſe of the colde, they dye, euen like fiſhes taken out of their naturall Element, which is water.

Beaſts called Onagri.

There is another Beaſt alſo in thoſe parts, called *Onager*, in manner like vnto the Rangifers, but that hee hath onely two hornes like a Stagge, whoſe lightneſſe they ſay is ſuch, that hee runneth alſo ouer the Snow, without ſcarcely leauing any ſigne or trace of his feet. They were wont to vſe this Beaſt in drawing their Coaches and artificiall Tables, with which they trauailed ouer the Ice and frozen Snow. But they were forbidden by the publique edict of their Kings and Princes, but to nourish them any more tame and domeſticall: I omit the cauſes wherefore, becauſe the Authors write inſufficiently thereof. This Beaſt endureth ſo well hunger and thirſt, that hee will trauaile fifty or threeſcore leagues without eating or drinking. The Woods & Mountaines containe infinite numbers of them, they are at continuall warre with the Woolfes, of which alſo there is great plenty, whenſoeuer any one of them happeneth to light vpon a Woolfe with his nailes, how little ſo euer the wound be, he dieth thereof preſently. If the Woolfe purſue him, his refuge is ſtraight to the Ice, where in reſpect of his ſharpe pawes, hee hath a great aduantage, ſtanding ſtiffe and firme vpon them, which the Woolfe cannot doe vpon his.

The ſtrange iealouſie of the Onagres in Affrica.

LVD. *Solinus* writeth alſo, that there are of theſe in Affrica, whoſe words are thus. There are (ſaith hee) in this Prouince Beaſts called *Onagri*, of which each male gouerneth a Heard of females,

females, of the same kinde, they are exceeding iealous, and cannot endure to haue companions in their lasciuiousnes; whence it proceedeth, that they looke very watchfully vnto the females going great, to the end that if they bring forth males, by giuing them a bite vpon the genitories, they may thereby take from them all possibility euer after of engendring: which the females fearing, endeuour alwayes as secretly as they can to hide their young ones.

BER. Perchaunce these and those of the Septentrionall Lands, are not all of one sort, seeing the one liueth not but in places extreamely colde, and to the other, nothing is more naturall then heat.

AN. This is no argument to proue that they are not all one sort of Beasts, for as there are men in the Regions of extreamest cold, and likewise in those of most scorching heat, euen so may these Beasts, though of one sort, yet liue vnder contrary Climates, each of them conforming them to the nature of the soile: Yet I will not say, but that it may well be, that they are two sundry kinds, encountring both in one name: For in truth we doe not finde, that any of these properties of which *Solinus* speaketh, are in the Northerne Onagres. But seeing the matter is not great, whether they be one or diuers, let vs turne to our Woolfes againe, of which there is so great a number in those Northerne Regions, that the people haue much adoe to defend themselues, and their Cattell from them: insomuch that they dare not aduenture to trauaile in diuers places, vnlesse they goe many together, and well armed.

There are of them three sorts, the one like these which wee haue here, others all white, nothing so fierce and harmefull as the rest, the third sort they call Troys, hauing great bodies, but short legges, which though they be more cruell, and withall more swift then either of the other sorts, yet are they not of the enhabitants so much feared, because they liue and pray vpon wilde Beasts, seldome doing any violence to men. But if at any time they vndertake to pursue a man, they neuer leaue till they haue woried him. As touching the auncient opinion, that there should be in these parts a Prouince of men called *Neuri*, which at one time of the yeere are transformed

Three sorts of Woolfes in the Northerne Regions.

The Neurians doe at sometimes of the yeere transforme themselues into Woolfes.

into Woolfes, if there be therein at all any foundation of truth, it is as all late Writers affirme, that as there are in those parts many Witches and Enchaunters, so haue they their limitted and determined times of meetings, and making their assemblies, which they doe in the shape of Woolfes, the cause whereof though they declare not: yet is it to be thought, that they are by their maister the diuell so enioyned, it appointed times to do him obedience in this forme and figure: as the Sorcerers and Hagges doe, at which time he instructeth them in such things as appertaine to their Art and Science. During the time of their transformation, they commit such infinite outrages and cruelties, that the very Woolfes in deede are tame and gentle in respect of them: For proofe that they can and doe so transfigurate themselues, besides many other examples which I could alleadge, I will content my selfe in telling you onely one, which is most true and certaine. It is not long since that the Duke of Muscouia caused one to bee taken that was notoriously knowne to transforme himselfe in such sort as wee haue said, of whom being brought bound with a chaine into his presence, hee demaunded if it were true, that hee could so transforme and change himselfe into a Woolfe, as it was bruted, which he confessing, the Duke commaunded him to doe it presently: whereupon, crauing to be left alone awhile in a chamber, hee came of a suddaine out, in the shape of a very Woolfe, indeede, being still fast bound in his chaine as he was before. In the meane time, the Duke had of purpose made come two fierce Mastiffes, which taking him to be as hee seemed, flew presently vpon him, and tare him in peeces, the poore wretch hauing no force or abilitie to defend himselfe at all.

How the Duke of Muscouia dealt with an Enchanter.

BER. Hee was iustly punished according to his desert. But it is not onely of late dayes, that the diuell exerciseth this Art among those Nations, for *Solius, Plinie, Pomponius Mela,* and many other learned Authours, in their writings make mention thereof. But leauing this, seeing it commeth so well to our purpose of Woolfes, I will tell you what a man of very good credite tolde mee not long since, affirming the same to haue happened in a Towne on the vtmost bounds

bounds of Germany, which we may alſo terme to bee a Land Septentrionall.

This Towne, ſayde hee, was ſo neare a great wilde Mountaine, ouergrowne with Trees and buſhes, that of one ſide the Trees ſhadowed the Houſes. This Mountaine was ſo peſtred with Wolues, that raging through hunger, they vſed to come in mighty Troupes euen to the very Towne it ſelfe, though it were great and well peopled. Their cruelty and fierceneſſe was ſuch, that no man dared ſtirre out of the Towne alone, no nor three or foure together, if they wente not verie well prouided both of courage and weapons, vnleſſe they would bee torne in pieces, and deuoured of the Wolues. Neyther did the Women and Maydens dare goe vnto the Riuer that ranne thereby for water without a ſtrong Conuoy of armed men. Finally, the dammage they dayly receiued was ſo great, that for theyr laſt and only remedy they determined to abandon the town, and to ſeeke ſome other habitation, which their deliberation being knowne, three young men amongſt the reſt of great force and courage determined to put their liues in ieopardy, rather then to leaue the place of their Natiuity deſert, to beeome the habitation of wilde Beaſts. Whereupon, making each of them a light Armour, complete at all peeces, full of ſhort ſharpe gads or bodgins, they armed themſelues therewithall, pulling ouer the ſame a blacke garment, leaſt otherwiſe the Wolues might diſcouer theyr Armour, and ſo ſet forwarde to the Forreſt, hauing in each hand a ſtrong ſharpe pointed ponyard, and leaſt they ſhould breake or leeſe them, foure others in a readineſſe vnder theyr gyrdles. They went not far a ſunder, that they might ſuccour one another when need required.

How three young men deſtroyed a number of Wolues that greatly anoyed the towne where they liued.

They had no ſooner entred into the Woode, but they were preſently eſpyed by the Wolues, who very rauinglie with open mouth aſſayling them, they made no ſemblance of defence, but ſuffered them freely to come on: Who with open mouth, thinking preſently to deuoure them, what with the ſharpe bodkins on the Armour, vppon which they ſmote theyr iawes, and the ſtabbes beſtowed vppon them, with the poniards, had quickly their bellies full. In this order they

diſpatched very many that day, helping ſtill one another when they were in danger: And continuing the ſame many dayes together, penetrating daily farther into the mountaine, they made ſuch a ſlaughter and hauocke of Woolfes, that in ſhort ſpace they cleared the whole coaſt of them, and deliuered their Towne from deſolation.

AN. Truely theſe young men were worthy of great commendation, for their courage and diſcretion, in cleanſing their Countrey of ſo great an inconuenience and miſchiefe, but by the way, I will tell you a ſtrange thing that happened of late in Galicia. There was a man taken that accuſtomed to hide himſelfe in the Mountaines and Caues, cloathed in a Woolfes skin: lurking alwayes in ſome ſecret place, neere vnto the High-way, where if he ſaw any childe come alone, he ranne out vpon him, and ſtrangling him, ſatisfied therewith his hunger. The hurt he did was ſo great, that thoſe of the Countrey, with a generall conſent, laying daily waite to catch him, ſurprized him one day ſo by chance at vnawares, that they tooke him aliue, and finding him to be a man, they impriſoned him, and afterwards layd him on the torture, but they could wring no matter at all out of him, for all that he ſpake was fantaſtically, like vnto a mad man. He would eate nothing but raw fleſh, and in the end dyed before his time of execution.

Of a man that disfigured himſelfe like vnto a Woolfe, & did many cruelties in the Kingdome of Galicia in Spaine.

But leauing this of their Woolfes, they haue beſides many other Beaſtes both wilde and tame, amongſt the which their Hares haue a property farre different from theſe of ours, for as the Winter commeth on, and the Snow beginneth to fall, they ſhed all their olde haire, in place of which commeth new as white as any Lilly, which as the Sommer approacheth, they change againe, returning to their olde colour, being the ſame which ours haue here, whereby it may be inferred, that in thoſe Countries which are farther North, and where the Snow is in a manner continuall, the Hares ſhould be alwaies white, though it is doubtfull whether the Snow or the naturall propertie of the Land, cauſeth this alteration in the colour of their haire. Whenſoeuer they are taken in the Winter their ſkinnes are excellent, and accounted to be one of the beſt Furres that may be.

A ſtrange property of their Hares.

There

There is another mysterie also very strange, written by the Historiographers concerning these Hares, which is, that what woman so euer eateth their flesh, during the time of her going great, the vpper lippe of the childe of which she commeth to bee deliuered, is in the midst clouen in two with a slitte, euen vp to the very nosethrils, for which they vse this remedie. The Midwife or Phisitian taketh the brawne of the breast of a Chicken newly killed, and layeth it vpon the slitte, and ouer that the warme blood of the same Chicken, with which it closeth and ioyneth together, though neuer so well but that the marke and token thereof remaineth. There are also in those Countries certaine other Beastes called Gulones, about the greatnesse of a Mastiffe Curre, proportioned like a Cat, with long and sharpe clawes, hauing a bushie tayle like a Foxe, whose nature is, hauing killed any Beast, to eate so much as his belly can holde, which being swolne so great as though it would euen presently burst, hee goeth to the Wood, and seeking out two Trees that growe very neere together, hee straineth himselfe betweene them in such sort, that hee commeth to vomite and cast vp all that which hee had eaten before, thence hee returneth to eate anew, and thence to vomite againe, and so still, till hee haue deuoured the whole Beast. The skinne of this Beast is accounted very precious: In taking him the Hunters vse this pollicie: They lay neere the place where he vseth, the carkasse of some dead Beast, hiding themselues in the meane time, till his belly be as full as a tunne, within the thickest of some bush, and then they shoote at him with their Crosbowe, otherwise their fiercenesse and cruelty, and withall, their swiftnesse is such, that they would put the Hunters to great ieopardy, if they should chance to descry them while their bellies are empty. They haue also great aboundance of Tygers, whose skins they apply to many vses, chiefly in respect of their exceeding warmth to garments and couerlets of beds. Their most esteemed furre is that of Martres, which wee here call *Zibellinas*, to which also there is another Beast very like, and little differing, the flesh whereof they eate not, because it is very dry and vnpleasant: their skinnes onely is that which they seeke and hold in estimation. There are also

Beasts called Gulones.

The manner of taking the Gulones.

Tygers.

Furre of Matres.

Lynces. Lynces, whose sight is so sharpe and piercing, that it penetrateth through a wall, seeing that which is on the other side. In Gothland commonly the Rammes haue foure hornes, and some eight, and withall, they are of such courage in defending themselues against the Woolfes, that they are sildome by them assayled: for their hornes are so sharpe and strong, and withall doe grow in such order, as though Nature had of purpose planted them there for their defence.

The Rammes of Gothland.

LVD. I haue seene often some with foure hornes, but neuer any with eight.

B E R. Nay more then this, they say there are also Weathers of fiue quarters, for the taile wayeth more then any of the other foure, and therefore may well be taken for one. Of these I my selfe saw certaine in Rome, which whether they were brought thence or no, I know not, but surely they seemed vnto mee wonderfully strange.

Weathers whose tayle weyed, weyed more then one of their quarters.

ANT. But let vs now come to say somewhat of the fishes that are found in those parts, seeing of their Beasts wee haue sufficiently discoursed. Notwithstanding, that wee all know that the Sea is the Mother of Monsters, and that therein are contained so many kinds and sorts of fishes, as there are Beasts on the earth, or Fowles in the ayre: Yet seeing there are some very strange, and of which the Authors and Historiographers make particular relation, I cannot but say somewhat of them: Amongst the rest, there is one to whom for the horrible and hideous forme thereof, they giue no other name then Monster. His length is commonly fifty cubites, which is but little in comparison of the greatnesse and deformity of his proportion and members, his head is as great as halfe his body, and round about full of hornes, as great and long or rather more, then those of an Oxe: The greatnesse and manner of his eyes is meruailous, for the onely apple is a cubite in length, and as much in breadth, which by night glistereth in such sort, that a farre off it resembleth a flame of fire: His teeth are great and sharpe, his tayle forked, contayning from one point to the other fifteene cubites, his body full of haires, resembling the wing-feathers of a Goose being stript, and his colour is as blacke as any Iet in the world may be: The violence and force

A kinde of fish called Monster.

of

of this Monster is such, that with great facility in a trice, hee will ouer-turne the greatest shippe that vsually crosseth those Seas, neither can the resistance of the Marriners, though they bee many in number, auaile. The Archbishop of Nydrosia, and Primate of the Kingdome of Norway, called *Henry Falchendor*, writing a Letter to Pope *Leo* the tenth, sent him withall the head of one of these Monsters, which was a long time kept for a wonder in Rome. There are other Sea-Monsters called Fisiters, no lesse dangerous to those that saile then the other: their length is commonly two hundreth cubits, the head and mouth proportionable to the same: The tayle is also forked in the midst, and contayneth from one point to another a hundreth feete, their belly is exceeding great and wide: nosethrils they haue none, but in stead thereof, two deepe open holes aboue the forehead, out of which, they spout out such a quantity of water, that ships haue beene many times through the violent fall thereof, in danger of drowning, which, if that suffice not, they throw halfe their body vpon the sides of the shippe, ouerwhelming it with the waight thereof: neither is their tayle lesse dangerous, with which they giue so mighty a blow, that it is able to smite any ship in peeces. The dammage were infinite, that these deformed Monsters would doe, but that it hath pleased God, that a remedy should be found out to preuent their mischiefe: for they flye the sound of Trumpets and the thundering of Artillerie, as death it selfe; and this is the onely meane which the Marriners doe vse in driuing them away. There was one of these Fisiters found on the way towards India, with which happened a notable chaunce, in this sort. A Galley in which *Ruynas Pereyra* went for Captaine, sayling neere the Cape of *Bona Speransa*, with a reasonable good winde, and all her sayles out, stoode of a sodaine still, so that the Marriners thought she had strucken a ground, and were in great feare of their liues: But doing their dilligence to redresse the danger in which they were, they perceiued the Galley to haue water enough, onely that shee was deceiued by one of these Fisiters, which had clasped himselfe about her keele, thrusting vp of a sodaine certaine finnes that reached aboue water, euen to the mizzen sayle, vpon which

Henry Falchendor Archbishop of Nydrosia.

Another kinde of fishes called Fisiters.

A strange miracle.

many of them layd their hands, and ſome would haue ſtricken him with their Iauelins, others would haue ſhot at him with Muskets, or diſcharged a peece of Artillerie: to neyther of which counſailes the Captaine would by any meanes conſent, leaſt through the ſtrugling and toſſing of the Monſter being wounded, the Galley ſhould be in hazard of drowning. The onely remedy therefore that he had refuge vnto, was to deſire the Chaplaine of the Company to reueſt himſelfe in his Prieſtly habite, and with humble Prayers to beſeech the Maieſtie Diuine, to deliuer them from that imminent danger: In the midſt of whoſe deuotions, it pleaſed God that the fiſh by little and little vnwound himſelfe, and diued downeward into the water, the laſt that was ſeene of him was his head, being of an incredible greatneſſe, out of the holes of which, he launced out ſo much water and ſo high, that the ſame in falling reſembled a mighty cloude diſſolued into raine: and there-with he went his wayes, thoſe of the ſhip infinitely praiſing God for this their miraculous deliuerie. There is alſo in the Weſt part of this Northerne Sea, a great number of Whales, which though they be hurtfull and of great terrour, yet are they nothing ſo much feared as the others before named. There are of them two kinds, of which the skinne of the one is couered with great and thicke haires: theſe are farre greater then the other, in ſo much that there haue beene of them taken 900. or 1000. foote long: the other whoſe skinnes are ſmooth and plaine, are nothing ſo great. But ſeeing there are many of them in this Sea of ours, and their ſhape and proportion is ſo well knowne vnto vs, it were time loſt to deſcribe particularly the manner of them. Onely I will tell you what *Olaus Magnus* writeth, of one taken in thoſe Countries, which ſeemeth a thing if not incredible yet paſſing admirable, the which is, that his eyes were ſo great, that twenty men ſitting within the circle of one of them, did ſcarcely fill it vp: according to which, the other parts of his body carried full proportion and conformity. The greateſt enemie they haue, and of greateſt courage in daring to aſſaile them, and by whom they are many times conquered and ſlaine, is a fiſh called Orca, though not great and huge, yet paſſing fierce and cruell, and extreamely ſwift and nimble:

Two ſorts of Whales.

A Whale of admirable greatneſſe.

The fiſh called Orca, is enemy to the Whale.

his teeth are long and sharpe as Sizers, with which comming vnder the whale being heauy and sluggish, hee rippeth vp his belly. Of all others, this fish the whale dareth not abide, and oftentimes in flying him, lighteth amongst shallows & sands, where being not able to swim for want of water, he is slaine of the fishers, of whom great numbers comming in small boates, strike him with hooke, giuing him alwayes the Line at will, till they perceyue that hee is dead, and then they pull him a Land, and make great commodity of the oyle & other thinges which they take out of his body. Many doe affirme a thing, which in my opinion seemeth hard to beleeue, which is, that the great Whales when the weather is any thing tempestuous, plunge themselues with such violence from out the bottome of the sea that their backe appeareth aboue water like an Iland of sand or grauell, insomuch that some sayling by Sea, imagining the same many times to bee an Iland indeed, haue gone out of their ships, and made fire vpon it, throgh the heat of which, the whale plunging himselfe into the water, leaueth the men deceyued, and in extreme great perill of death, vnlesse they could saue themselues by swiming to their ships. This is written by many Authors of great estimation though to me it seemeth a thing incredible, and against all reason.

A strange thing written of the whale.

LV. It may be that such a wonder as this hath beene seene at some one time, and as the maner of men, especially trauellers is to ouerreach, they say it hapneth vsually and often.

B E R. For my part I will wonder at nothing, neyther leaue to beleeue any thing that is possible, which is written of these great fishes and sea-monsters, seeing it is most approouedly knowne and verified, and now lately also written and published by sundry men of credit, that in the yeer 1537. there was taken in a Riuer of Germany, a fish of a huge and monstrous greatnesse, the fashion of whose head was like vnto that of a wilde Boare, with two great tuscles shooting aboue foure spans out of his mouth, he had foure great feete like to those with which you see Dragons vsually painted, and besides the two eyes in his head, he had two others in his sides, and one neere his nauill, and on the ridge of his necke certaine long bristles, as strong and hard, as though they had been of yron

A monstrous fish taken in a riuer of Germany.

or steele. The Sea-monster was carryed for a wonder to Antwarpe, and there liue as yet many which will witnesse to haue seen the same. But in such like things as these, no man giueth vs more ample notice of things that are strange, rare and maruellous then *Olaus Magnus*.

A N. There are also in these Seas many other strange and hurtfull fishes, of which there is one called *Manoceros*, of extreame greatnesse, hauing in his forehead a mighty stiffe and sharpe horne, with which hee giueth the ships so forcible and violent a stroke, that he breaketh them, and driueth them vnder water, as though it were a Canon shot, but this is when the ships are becalmed, which seldome hapneth vpon those seas, for if there were but the least gale of wind that may be, he is so lumpish and slow that they auoyd him easily. There is another fish called *Serra*, because of a ranke of prickes which he hath on his head, so sharp and hard as the points of Diamants with which lurking vnder the shippes hee saweth in sunder theyr keele, which if it bee not foreseene and remedyed in time, they perish presently.

A Fish called Monoceros.

A Fish called Serra, which is as much to say as saw in English.

There is another fish called *Xifia*, which is in a manner like vnto the Whale, whose mouth being open, is so wide & deep that it astonisheth the beholders, his eyes likewise of a most terrible aspect, his backe sharpe as a sword, with which lying vnderneath the ships, he practiseth to cut or ouerturne them, to the end he may eate and deuoure the men that are within them.

Another called Xfias

There are also in this Sea fishes called *Rayas*, of exceeding greatnes, whose loue towards men is passing strange and admirable: for if any man change to fall into the sea, neer where any of them is, hee vnderproppeth him presently, bearing him him aboue the water, and if any other fishes come to hurt or annoy him, he defendeth him as much as he may, euen to the death.

Rayas.

There is also another called *Rosmarus*, whose property is very rare and strange, he is about the bignesse of an Elephant, he is headed in manner like an Oxe, his skinne is of darke and obscure colour, full of stubbie hayrs, as great as wheaten straws, he commeth often a shore, where chancing to see a man any

Rosmarus.

thing

thing neer, he runneth at him with open mouth, and if he catch him, he dismembreth him presently. He is is maruellous swift, and delighteth much to eate grasse and sedge that groweth in fresh water, for which cause hee haunteth often to little riuers, and plashes that are on maine land, wherewith when he is wel satissfied and filled, hee climeth vp the rockes by the helpe of his teeth, whith are passing sharpe and strong, where hee layeth him downe to sleepe so deepely and profoundly, that it is not possible with any rumour how great soeuer it bee to awake him: at which time the Marriners and Peasants there abouts, boldly without feare binde great ropes to each part of his body, the other endes of which they fasten vnto trees, if there be any neere, if not, as well as they can to some place of the Rocke, and when as they thinke they haue entangled him sure enough, they shoote at him a farre of with Bowes, Crosse-bowes, and Harguebuzes, chiefely at his head. His strength is so great, that awaking sometimes, and perceyuing himselfe to be wounded, hee starteth vp with such violence, that be breaketh all the cordes with which he is fastned, but commonly he hath first his deathes wound, so that after a litle strugling, he turneth off the Cliffe downe into the Sea, and dyeth incontinent, out of which they draw him with hookes and yrons, dispoyling him chiefly of his bones and teeth, which the Muscouites, Tartarians and Russians esteem to be so good and true Iuorie, as the Indians doe that of theyr Elephants.

The manner of taking him.

Of all this *Paulus Iouius* maketh relation in an Epistle which hee wrote to Pope *Clement* the seauenth, being amplie thereof enformed by one *Demetrius* a Noble man and Lieuetenant generall vnder the Emperour or Duke of Russia. But to our first purpose, there are also found in this Sea sundrie kinds of Fishes, or rather beasts, which liue both by Water and Land, comming often a shore to feede in the pastures thereby, bearing the likenes of Horses, Oxen, Hares, wolues, Rats, and of sundry other sorts: which after they haue well fedde on the Land, turne backe vnto the Sea againe, the one being in a manner as naturall vnto them as the other. But leauing to speake any further thereof, we now will come to the

Sundry fishes like to Horses, Oxen: &c.

Dolphins.

Dolphins, whose loue to musicke and children, is a thing manifest and notorious to all men: and seeing it serueth to the purpose, I will tell you a strange and true tale of one of them, that being taken by Fishermen when he was very young and litle, was by them brought and put into a pond or standing water, in the Iland of Saint Domingo, a litle after the conquest thereof by the Spaniards. Being in which fresh water, in short space he encreased to such greatnes that hee became bigger then any horse, and withall so familiar, that calling him by a name which they had giuen him, hee would come a shore and receyue at theyr handes such thinges as they brought him to eate, as though he had been som tame and domesticall beast. The Boyes among other sportes and pastimes they vsed with him, would sometimes gette vppe vpon his backe, and he swimme all ouer the Lake with them, without euer dooing harme, or once dyuing vnder the water with any one of them, One day certaine Spanyards comming to see him, one of them smote him with a Pyke-staffe which hee had in his hand, from which time forward, he knew the Spaniards so well by their garments, that if any one had beene thereby when the other people called him, he would not come a shore, otherwise still continuing with those of the country his wonted familiaritie, Hauing thus remayned in this Lake a long space, the Water vpon a time through an extremitie of raine, rose so high, that that the one side of the Lake ouerflowed, and brake into the Sea, from which time forward he was seene no more. This is written by the Gouernour of the Fortresse of that Iland, in a Chronicle which he made.

A strange tale of a Dolphin in S. Domingo

Leauing them therefore, now I will briefly speake of certaine notable Fish coasts from the West of Ireland forwards, winding about towards the North, For it is a thing notorious; that many Kingdomes, Regions, and Prouinces haue theyr prouisions of Fish from thence, of which our Spaine can giue good testimony, the great commodity considered, that it receyueth yeerely thereby. To beginne therefore, the farder forth this way that you goe, the greater plenty you shal find of fish, many of those Prouinces vsing no other trade, forraine Merchantes bringing into them other necessary thinges

in exchange thereof. The chiefest store whereof is found on the coast of Bothnia, which diuideth it selfe into three Prouinces, East, West, and North Bothnia. The last whereof is different farre from the other two, for it is a plaine Champaine Land, seated as it were in a Valley betweene great and high Mountaines. The ayre thereof is so wholesome, and the Climat so fauourable, that it may be well tearmed one of the most pleasant and delightfull places of the world, for it is neither hote nor cold, but of so iust a temperature, that it semeth a thing incredible: the Countryes lying about it being so rigorously cold, couered with Snow, and congealed with a continuall Ise. The fields of themselues produce all pleasant varietie of hearbes and fruites. The woodes and trees are replenished with Birds, whose sweet charms and melodious tunes, breedeth incredible delectation to the hearers: but wherein the greatest excellency and blessing of this Land consisteth, is that amongst so great a quantity of Beasts and Fowles, of which the Hilles, Woods, Fieldes and Valleyes are full, it breedeth not, nourisheth, or maintaineth, not any one that is harmefull or venemous, neyther doe such kinds of Fishes as are in the Sea hurtfull, approach their shores, which otherwise abound with Fishes of all sortes, so that it is in the Fishers handes, to take as many, and as few as they list: The cause of which plentie is, as they say, that diuers sortes of Fishes flying the colde, come flocking in multitudes into these temperate waters. Neyther hapneth this onely on theyr Sea-shoare, but in theyr Lakes and riuers within the land also which swarme as thicke with Fishes great and little of diuers kindes as they can hold. The inhabitants liue very long, neuer or seldome feeling any infirmitie, which surely may serue for an argument (seeing it is so approuedly knowne to bee true) to confirme that which is written concerning the vpper Byarmia, which though it be seated in the midst of vntemperate and cold coũtries, couered and frozen with continuall snow and Ice, yet is it selfe so temperate and vnder so fauourable a Climate and constellation, that truly the Authors may well call it as they doe a happie and blessed Soyle, whose people hauing within thẽselues all things necessary for the sustentation of humane

Bothnia diuided into three prouinces.

The excellency of the climat of north Bothnia.

It nourisheth no venemous or hurtfull beast.

Byarmia superiour.

life

life are so hiden and sequestred from other parts of the world, hauing of themselues euery thing so aboundantly, that they haue no need to traffique or conuerse with forraine regions. And this I take to be the cause that we haue no better knowledge of some people that liue vppon the Hyperbores, who though they liue not with such policy as wee doe, it is because the plenty of all thinges giueth them no occasion to sharpen their wits, or to be carefull for any thing, so that they leade a simple and rusticke life without curiosity, deuoyde of all kind of trouble, care or trauell: whereas those who liue in Countries, where for their sustentatation and maintenance it behoueth them to seeke needfull prouisions in forraine Landes, what with care of auoyding dangers, and well dispatching theyr affayres, and dayly practising with diuers dispositions of men, they cannot but become industrious, politique and cautelous.

A strange Law in the Country of Chinay.

And hence came it, that in the Kingdome of China there was a Law and statute, prohibiting and defending those that went to seeke other Countries, euermore to returne into the same, accounting them vnworthy to liue in so pleasant and fertile a soyle, that willingly forsooke the same in searching an other.

But returning to our purpose in this North Bothnia, which is beyond Norway, is takē incredible store of fish, which they carry some fresh, some salted to a City called Torna, situated in manner of an Iland between two great Riuers that discend out of the Septentrionall mountaines, where they hold theyr Fayre and Staple, many and diuers nations resorting thither, who in exchange of theyr fish, accommodate them with such other prouisions as their Country wanteth; so that they care not to labour or till their ground, which if at any time they do the fertility therof is such, that there is no country in the world able to exceede the same. The people is so iust, that they know not how to offend or offer iniury to any man: they obserue with such integrity the Christian faith, that they haue him in horror and detestation that committeth a mortall sinne. They are enemies of vice, and louers and embracers of vertue and truth. They correct aud chasten with all seuerity and rigour those

those that are offenders, insomuch, that though a thing be lost in the street or field, no man dareth take it vp, till the owner come himselfe.

There are also other Prouinces maintained in a manner wholy by fishing, as that of Laponia, in the which are many Lakes both great and little, infinitly replenished with all sorts of excellent Fishes: and that of Filandia, which is very neare, or to say, better vnder the Pole. Filandia.

The greatest parte of this Prouince obeyeth the King of Swethen, who hath in the frontiers thereof one of the best and strongest Castels in the World, called New-castle, which is situated vpon a high Rocke, accessible onely of one side, and that with great difficulty. At the foot of this Rocke runneth a great and deepe riuer in such sort, that in some places it is hard to find any bottome, the water of which, and all the Fishes therein are so blacke, that it is therefore called the black Riuer, it descendeth from the Aquilonar mountains, and commeth along through such desert and craggie Landes, that no man knoweth where the head therof riseth, onely it is thoght that it commeth out of Lacus albus, waxing black, by reason of the soyle through which it cometh. There is in this Riuer great aboundance of Salmons and of other Fishes, of such excellent relish and pleasant tast, that there can in no part of the world be found any better, They serue not onely for prouision to the Country it selfe, but are carryed thence into many farre places. Newcastle belonging to the King of Swethen.

Amongst the rest there is found a fish called Treuius, which in the Winter is blacke, and in the Sommer white, whose maruellous property is such, that binding him fast with a cord, and letting him downe into the bottome of a Riuer, if there bee any golde in the sands thereof, the same cleaueth fast to his skinne, which how great soeuer the peeces bee, fall not off from him, till they bee taken off, so that some vse no other occupation to winne theyr liuing with, then this. It is sayde for an assured certainety, that somtimes there is openly seen a man goe in the middle of the streame, playing most sweetely vpon an Instrument like a Treble Viall, which at such time as men behold him with greatest delight, of a sodaine sinketh A strange property of the fish Treuius.

downe

downe into the water: There are also often heard vpon the shore, Trumpets, Drummes, and other loude Instrumentes, without seeing those that sound them: which when it happeneth, they hold the same for a signe or presage of some harme or disastre, that is to ensue to some principal person of the gard of this Fortresse, which they haue often found true by experience.

But leauing to speake of the great plenty of fish which is in these Countries, now I will com to say somwhat of the birdes and Fowles which are in those parts, of which there are many kinds far more differing from those which we haue here, amōg the rest, some as great or rather greater then Patridges, whose feathers are diuersified with beautifull colours, chiefly, white, blacke, and yellow, called Rainebirds, because towards raine they cry, otherwise holding continually theyr peace. It is held for a certainety, that they liue by the ayre, for being very fatte they are neuer seene eate at any time, neyther when they kill them, doe they find any sustenance at all in their belly or maw. Theyr flesh is of a very sauourie taste, and much esteemed. There are other Birdes found on the high and rough mountaines, such as are for the most part continually couered with Snowe, somewhat bigger then Thrushes, which are in the Sommer white, and all the Winter long blacke: Theyr feete neuer change colour, which is a most perfect, yellow.

Raine-birds.

Snow-birds.

They sleepe and shroude themselues for the most parte alwayes in trees: But when they see any Hawke or Fowle that liueth by prey, they choppe downe into the snow, fluttring the same ouer them with their wings, in such sort, that they leaue no part of them vndiscouered, preseruing thereby theyr life. Of all other Fowles they are hardlyest taken, they hide themselues so artificially in the Snow, and therefore they call them Snow-birds. Of Falcons there is passing great store ouer all these Northerne Countries, and of many sorts. At such time as the day lasteth, the whole Sommer long in those Regions neere the Pole, few or none remayne in the bordering lands, but flie all thither, returning thence againe when the night commeth about.

Faulcons of diuers sorts.

Amongst these, there are certaine white, which prey both

en fowles and fiſhes, which Riuers for their pleaſure doe reclaime, taking with them both fiſh and fowle. Their two feete are of ſundry and ſeuerall faſhions, the one with long ſharpe talents with which they ſeaze their prey, the other like vnto a Gooſe, the talents whereof are nothing ſo long. The Rauens in theſe Lands are ſo great and harmefull, that they kill not onely Hares and Fawnes, but alſo Lambs and Pigges; of which they make ſo great ſpoile and deſtruction, that there are Lawes made, by the which there is a reward appointed to ſuch as ſhall kill them, ſo much for the head of euery one. About the Sea ſhore and Lakes, there are many which they call Sea-Crowes, and of diuers kindes: ſome are great, and haue ſawes in their beakes in maner of teeth, with which they ſheare the fiſhes aſunder. Their principall foode is Eeles, which if they be not very great, they ſwallow in whole, and many times ſlice them out againe behinde, afore they be fully dead. There is another ſort of them ſomewhat leſſe, otherwiſe of ſmall difference, which in ſeauen dayes make their neſts, and lay their egges, and in other ſeauen dayes hatch their yong-ones. There are other Birdes called Plateæ, which are alwaies houering alſo ouer Lakes and Ponds: they haue mortall warres with the Crowes, and with all other fowles that liue by fiſh, of which, if they ſee any haue in his beake or talent any prey, they make him let it goe, or otherwiſe they kill him: for they haue of them a great aduantage through the ſharpneſſe of their beake and talents.

I take this to be that which we call heere an Oſpray, of which I haue ſeene divers.

Sea-Crowes.

Plateæ.

Of Ducks wilde and tame there is ſuch infinite aboundance in theſe Prouinces, that they couer the Lakes and waters, no other fowle being any thing neere in ſo great quantity, eſpecially where there are many veines of warme water, which keepe the Lakes longer without freezing, and where when they doe freeze, yet the Ice is ſo thin that it may eaſily be broken. They are of diuers colours and ſizes, otherwiſe all of one making. Certaine Authors which write of theſe Countries, affirme, that one kinde of theſe Duckes, is of thoſe which are bred of the leaues of certaine trees in Scotland, which falling into the water take life, as in manner aboue ſaid, becomming firſt a worme, then getting wings and feathers, and at laſt flying vp

Duckes.

Duckes bredd of the leaues of a tree in Scotland.

into the ayre. *Olaus* sayth that he hath seene Scottish Authors which affirme, that these trees are principally in the Ilands called Orcades. They affirme also that there are Geese bred and engendred in the same manner, betweene whom and the other there is great difference, both in colour and many other particularities. And seeing this wonder is by the testimonie of so many Authors confirmed, I see no reason but that wee may well beleeue it without offending: and that also which they write of a Towne in the vtmost parts Northward of that Kingdome, the commoditie rising to which through the aboundance of Duckes is so great, that I cannot ouer-slip the same. There is neere this Towne a mightie great and craggie Rocke, to which at breeding time, these Fowles come flocking in such quantities and troupes, that in the ayre they resemble mightie darke cloudes rather then any thing else. The first two or three dayes, they doe nothing else then houer aloofe, and flye vp and downe about the Rocke, during which time, the people is so still and quiet, that they scarcely stirre out of their houses, for feare of fraying them: so that seeing all things silent and still, they settle themselues boldly, and fill the whole Rocke with nests. Their sight is so sharpe and piercing, that flittering ouer the Sea which beateth vpon the same Rocke, they see the fish through the water, which incontinently plunging themselues into the same, they snappe vp with such facility, that it is scarcely to be beleeued but of him that hath seene it. Those that dwell neere there-abouts, and know the passages and wayes to get vp into this Rocke, doe not onely sustaine themselues, by the fish which they finde in the nests of their young ones, but carrie them also to other Townes to sell. When they perceiue that the young ones are ready to flie, to enioy this commodity of the fish the longer, they plucke their wings, and entertaine them so many dayes (as men vse to doe young ones of Eagles) and then when the ordinarie time approacheth, in which they vse to take their flight away, they take and eate them, their flesh being very tender, and of good smacke. These Duckes differ much from all the other sorts, and are neuer seene in that Region, but at such time as they breede, (euen as the Storkes are in Spaine) and though

Geese.

A Towne in Scotland that receyveth great commodity through Duckes.

they

they kill many of them, yet the next yeere they neuer faile to come, as many as the rocke can hold. Their fat and greace is much esteemed and applied to many medicines, in which it is found to bee of meruailous operation and vertue. There are ouer all these Northerne Regions many other fowles, farre different from these which wee haue here, the varietie of whose kindes, seeing they haue no notable and particular property or vertue, it were in vaine to recite: And though as I said, the Climate be colde, yet there are found many kindes of Serpents of such as are wont commonly to breede in hote Lands. There are Aspes three or foure cubites long, whose poyson is so strong and vehement, that whosoeuer is bitten by one of them, dieth within the space of foure or fiue houres, if he haue not presently such remedy as is requisite, which is Treakle of Venice if they haue it, if not, they stampe a head of Garlicke, and mingle the iuyce thereof with olde Beere, giuing it the patient to drinke, and withall stamping another head of Garlicke, they apply it to the place bitten. These Aspes are so cruell and fierce, that in assayling any man, they stretch out their head with great fiercenesse, a cubite aboue the earth, and in finding resistance, they dart out of their throates an infinite quantity of poyson and venome, whose pestilent contagion is such, that whosoeuer is touched therewith, swelleth and dyeth as I sayd, if he be not presently remedied. There are other Serpents called Hyssers, whose chiefe abiding is among hearbes that are hote and dry. They runne exceedingly swiftly, but they are easie to be auoyded, because the noyse and hissing they make is so great, that they are heard & descried a farre off, and thereby easily shunned and auoyded. They vse to giue a leape tenne or twelue foote high when they cast out their venome, the nature of which is such, that if it fall vpon any mens garments, it burneth them like fire, hauing done which they runne presently away. Their poyson representeth to our sight sundry and strange colours.

Serpents.

Aspes.

Hyssers.

There is another kinde of Serpent whom they call Amphisbosna, hauing two heads, one in the due place, another in the tayle, they goe and turne as well one way as another, and doe appeare and are seene as well in colde weather as in warme.

Amphisbosna.

Gaudencius Merula writeth, that there are many of these in Italy and other parts. In the Spring-time, there are found at the feete of Oakes and other Trees, many little Serpents, which haue a chiefe Ruler or King amongst them, as the Bees haue by whom they are gouerned. Hee is knowne amongst all the rest, becεuse hee hath a white crest, which if it happen that he bee killed, the whole Armie of them presently breaketh and scattereth.

Serpents that haue a King.

All these and many other Serpents, which are there, are so as it were enamelled with sundry bright and glistring colours, that they arrest often the eyes of the beholders, as vpon a most beautifull worke of Nature: Neyther doe they onely liue on dry Land, but there are also of them about the Sea, liuing both within and without the same, feeding vpon fish, nothing lesse hurtfull then the rest: of this kinde there is at this present one most notable and of wonderfull greatnesse in the Prouince of Borgia, which is within the limits of the Kingdome of Norway, whose terrible shape, cruelty, and horrour is such, that there were doubt to be made thereof, vnlesse it were by the testimonie of many witnesses which haue seene him confirmed. In the place where he liueth, are certaine rockie Mountaines, rough and very high both Seaward and Landward, couered in many places with desert thickets and wilde bushes and trees. Here was bred this horrible, dreadfull, and deformed monster, whose length, according to the gesse of those which haue seene his manner, making, and proportion, is aboue two hundred cubites: his breadth from the backe to the belly, at least fiue and twentie from the necke downeward, to the fourth part of his body, hee is full of great haires, at least a cubit long a peece, from thence downeward he is bare and plaine, except his loynes, which are couered with certaine great sharp scales, or rather shelles: His eyes are so bright and shining, that by night they seeme to be flames of fire, so that by them hee is easie to bee discouered a farre off, at such time as hee rangeth abroade to seeke his prey, which is commonly of Oxen, Sheepe, Hogges, Stagges, and other Beasts both wilde and tame, such as he can finde: but if in the woods and fields hee cannot light of enough to satisfie his hunger, hee getteth him to the Seashore,

A huge and terrible Serpent in the province of Borgia.

shore, and there filleth himselfe with such fish as he can catch. If any shippes chaunce to approach neere that shore, either by tempest or ignorance, hee putteth himselfe presently into the water, and maketh amaine at them: hee hath beene seene at times to reare himselfe of an exceeding height aboue the deck, and to take men out of the ship with his teeth, and to swallow them in aliue: a thing truely to bee spoken or heard, full of amazement and terrour: what is it then to them that finde themselues present at a spectacle so fearefull, horrible and cruell? And if this Monster were not in such a desert place, farre off from those parts which are by the people inhabited, he were able to dispeople and bring to desolation the whole Country, for yet as it is, those that are neerest, liue in great feare and dread of him.

LVD. Truly I remember not that euer I heard of a more terrible and cruell Serpent, and therefore I much wonder, why the people of that Countrey doe not seeke some remedy to deliuer themselues of so miserable a feare and scourge as he is vnto them.

ANT. Neuer thinke but that they haue done their best, though perchance it hath little auailed them.

BER. Their onely remedy must come from God, which is, that time shall end his life, to doe which the force of man sufficeth not. As for my part, I wonder not at all, that there should bee a Serpent so great and fierce as this is: for both *Pliny* and *Strabo* alleaging *Megasthenes*, write of Serpents in India, which are so great, that they deuoure a Stagge or an Oxe whole in at once. *Pliny* also, by authority of *Metrodorus*, saith, that there are some so huge, that they reach the birdes which flye in the ayre: and in time of the Emperour *Regulus*, there was one found about the shores of the Riuer Bragada 120. foote long, to destroy which, there was a whole Army of men set in order, as though they had gone to assault a mighty Citie.

Sundry cruell Serpents in India.

ANT. But now turning to our former Discourse, I say it is a thing strange and meruailous, that in so great an extreamitie of colde as that of the North, there should breede so many venomous Serpents, the number of which is so great, that the people is with them miserably afflicted, especially the Sheep-

heards, whose trade of life being most in the open field, meete with them oftnest, and therefore they neuer go vnprouided of necessary remedies, to apply presently when neede requireth. But being wearied with matter so full of contagion and poyson, I will passe forward and come vnto their trees, whose kinds and qualities are diuers: rowing in that extremitie of colde, Snow and Ice, to such an exceeding height and greatnes, that there are no better found in the world to make ships and maine maste of, then they are: But seeing they are smally different from ours, I will spend no time in describing theyr particularities: onely I will tell you of one called Betulnye, which is in growth very great and tall, and all the yeere long continually greene, without casting his leafe, for which cause, of the common people he is called the Holy Tree, not vnderstanding his vertue and propertie, which is so hote, that in despite of the cold, he retayneth alwayes his greenenes and verdure, so that many Serpents make theyr nests and dens vnder his rootes, through the warmenesse and heate of the which, they defend themselues against the rigorous sharpnesse of the colde, which all the other trees not enduring, as they shoote forth their leaus and fruits in the Sommer, so shed they them againe in the winter, returning to their naked barenesse. The like also doe all their hearbs and plantes, of which many are such as we haue commonly here, and many far different, of vs neither known nor vsed.

A kinde of trees that in the extremity of the cold regions, retaine all the yeere long their greenenesse.

BER. I am of opinion, that in these Landes there are generally all such kinds of things, as are in others, excepting alwais the difference of the soyles, the quality of which, maketh som better and some worse, and of greater and lesser vertue in their kinds and operations: But let vs detaine our selues no longer about things of so small importance. I pray you therefore tell vs if that be true, of which we reasoned the other day, that is, if all these Prouinces and Landes are inhabited of Christians: for if it be so, I wonder we should haue here no more particular knowledge and notice of a matter so important.

AN. Make no doubt at all of that which I haue told you, for all those of the Kingdome of Norway, which is very great and contayneth many mighty Prouinces, and those of Dacia,

Many christian regions.

cia, Bothnia, Elsinguia, Loponia, Lituania, Escamia, Filandia, Escandia, Gronland, Island, Gothland, Westgothland Swethland, Sucue, and Denmarke, with many other Septentrionall Regions and Prouinces, euen to the Hiperbores, amongst which also are sundry of those, that the great Duke of Muscouia, and Emperour of the Russians possesseth: al these I say are vnder the banner and faith of our Sauior Iesus Christ though differently, for some follow the Church of Rome, others obserue the ceremonies of the Greeke church, cleauing wholly there vnto, others of them follow the Catholique Church, but ioyntly therewithall certaine errors that are there spread abroad.

LVD. But leauing this, till an other time, and returning to our former purpose, I pray you tell mee, if the Emperour of Russia be so great a Monarch, as here is sayd he is.

AN. No doubt but he is so great and mighty, that there are few or no Princes of Christendome besides equall vnto him, in gouernement and signeury of many Kingdomes, Prouinces, Lands and Countries, as partly may be vnderstood by his titles in a Letter, which hee wrote to Pope Clement the seauenth, the beginning of which was as followeth. The great Lord *Basilius* by the grace of God Emperour and Lord of all Russia, great Duke of Blodemaria, of Muscouia, of Nouogradia, of Plescouia, of Finolenia, of Ysferia, of Iugoria, of Perminea, of Verchia, of Valgaria, Lord and great Prince of the neather Nonogradia, of Cernigonia, of Razania, of Volothecia, of Rozeuia, of Belchia, of Boscouia, of Iraslauia, of Beloceria, of Vdoria, of Obdoria, of Condinia, &c. This Letter was written in the City of Muscouia, which is his principall seate, and from which the whole Countrey taketh his name, in the yeare of our Lord, 1537.

The magnificent titles of the Emperour of Russia.

IV. Are all these Kingdomes, Lands and Prouinces which you haue named enhabited with Christians.

AN. It is to be supposed that they are, though I cannot affirme the same for a certainety, for perchaunce he hath gotten some of them by conquest: the people of which may yet remaine in their Idolatry, as for the Law of Mahomet, it is there of small force. Yet for all this, this Duke or Emperour

or what you list to call him, being so mighty a Prince as hee is, there is notwithstanding a Prouince and Nation of people, called Finnes, which liue in a manner vnder the Pole, so valiant and stout in Armes, that they holde him at a bay, yea and sometimes enter into his Country with fire and sword, making great conquests vpon him.

A Nation called Finns, that are in warre with the Muscouites.

BER. So that the neerest Nation to them that liue vnder the North-Pole, is that of the Russians and Muscouites.

AN. You say true, it is so indeed of one side, marry on the other side is Bothnia, Finland, ann some others which are vnder the very Pole, but on that side of Russia and Muscouia, the old Cosmographers, for far that they went, reached not beyond the same: and in all their Maps and Cardes, if you marke them well, they set them vtmost and next the North, or if they doe set any other is without name, But the Modernes as I haue sayde, goe farther, describing Countries both of one side and the other, yet for all that, as I vnderstand, there is a great part of the world thereaboutes as yet vndiscouered, as well in the higher Byarmia, which is on the other side of the Pole, as in the Land which extendeth it selfe towards the West wheeling and fetching a compasse aboute to the Septentrion, and from thence againe pointing vp towards the East, which way these Muscouites trauell with their Marchandize, passing out of their owne boundes among the Tartarians. The principall wares they carry are Furres of sundry sorts, of which some are very precious. These Muscouites are a crafty people, cautelous deceitfull, and of smal honor in maintaining their word & promise, but aboue all other most cruell. *Albertus Krantzius* writeth, that an Ambassador being sent out of Italy to the Duke of Muscouia, was by him commanded to be put to death, because at the time of doing his embassage, he kept his head couered, but the poor Embassador alledging the custome of his country, & the preheminēce of Embassadors sent from mighty Princes: the tirant answered him, that as for him he meant not to abolish so goodly an vsage, to confirm the which he caused presently his hatte to bee nayled fast to his head, with mighty long yron nayles, so that he fell down dead in the place.

A great parte of the worlde vndiscouered.

A most tyrannous act of the Duke of Muscouia.

LV. Seeing you giue such good notice of these Northerne Lands,

Lands, I pray you tell me what Countries or Prouinces those are which are of late discouered, and with which our Merchants doe traffique and conuerse, as that which they call *Tierra del Labrador*, the Land of Bacallaos, and another Country thereby latelier found out, whence commeth such aboundance of fish.

Tierra del Labrador, The Land of Bacallaos.

A N. To tell you truth, I know not my selfe, but that which I imagine and hold for certaine, is, that they are some parts or corners in the Sea, of those Septentrionall Prouinces, of which wee haue spoken, which those that goe hence through ignorance, doe terme by new names: As for *Tierra del Labrador*, it is not yet throughly discouered whither it be firme Land: marry the most part and to which I giue greatest credit, affirme that is an Iland: The same being so farre Westward, that by all likelihood the Septentrional people had little knowledge thereof. Those which haue beene there, say, that the Enhabitants doe liue after a barbarous and sauage manner. But in fine, you must vnderstand that it is in a manner vnpossible throughly and exactly to know the distinct particularity of the Regions that are in those parts, not so much for the impossibility of discouering them, as for the diuersity of the names of the Prouinces, Countries, Kingdomes, Ilands, Hils, and Riuers, which are euery day changed, and diuersly in different names termed by such seuerall Nations as finde them: whose languages differing each of them, speaketh and writeth of them, by such names as they themselues haue imposed vnto them: insomuch that so ntimes when we speake all of one Country, yet through the diuersity of names, we imagine the one to be distant from the other many miles: And hence cōmeth so great a confusion, that though wee know these Countries to be amongst those North & West Regions, of which wee haue spoken, yet wee vnderstand not which of them they are: and in like manner of those of the East. For as some Cosmographers giue them one name and some another: those that come after them interpret thereof, euery one as he pleaseth, yea, and many times differ in the very principall points, and of this is the variety of the whole cause: for euen as euery yeere the trees, plants, and hearbs, sprout forth in one season their leaues and fruits, in another doe fade, wither,

and decay. and then the next yeare renew againe: and euen as of men, one dyes, and another is borne, and the like of all other worldly creatures, beastes, fowles, and fishes: so doth it happen and fall out in the very names of things, which with time also doe change, alter and loose their selues, leauing one, and taking another. Take for example the olde Cosmographers, which doe most particularly entreate of Spayne, the Prouinces, Cities, and particularities thereof, as *Ptolomie* and *Plinie*, and you shall not finde sixe names, conforming and agreeing to those which wee now vse, and perchaunce within a thousand yeeres, if the world last so long, they will haue lost these which they now haue, and taken others: For without doubt, as the World hath such an vnstable varying, so it will not leese the same vntill it come to bee ended and dissolued; Neyther onely in this, but in the Languages also I warrant you, there will be in tract of time such alteration and change. For though at this present it seemeth that we speake in Castile the most pure and polished speech that may be, yet those that shall come some space of yeerrs after vs, will speake the same so differently, that such things as are written in this our time, will seeme vnto them as barbarous, as dooth vnto vs the olde prose which we finde in stories of auncient time: For there is no thirty or forty years but ther are diuers and sundry words worn out of vse and forsakē, and others new inuented, and had in price, which though they be not good, yet vse maketh them to seeme so. as in all other things it vsually hapneth, that onely custom is sufficient to make that which is euill seeme good, and that which is good, seeme euill.

BER. There is nothing more true and manifest then this which you say: but returning to our former discourse, I pray you make mee vnderstand, if those which doe border next vpon the frontiers of these Septentrionall Lands that do professe the faith of Christ, are Idolaters or no: for if they be so, in my judgement it were an easie matter, the grossenes of their beleefe considered, to perswade and conuert them to the Christian faith.

AN. You haue great reason, for in truth they are with farre greater facility conuerted, then the other Countries that are

infected

infected and poysoned with the false and damnable sect o *Mahomet*: and so *Henry* King of Swethland, and *Henry* Bishop of Vpsala, being moued with a godly, charitable, and vertuous zeale, to extend and amplifie the Christian Religion in those parts, vsed such diligence, that they conuerted thereunto the Prouince of Finland, which is the farthest that is knowne Northward, and where the dayes and nights are each of them endure full sixe moneths a peece: the inhabitants of which are proued so good Christians, and people of so great charitie and hospitality, that the chiefest exercise wherein they busie and employ themselues, as in doing good workes: the like also as I sayd, doe those of Bothnia, who haue in euery Parish a Priest, as we haue here, that hath care and charge of their soules. And in all the other bordering Prouinces round about these, they are most readie and willing to conuert themselues: the greatest pitty of all is, that they are lost for lacke of Preachers and learned Pastours to preach vnto them, and to perswade and instruct them in the right way: many good men haue not wanted will to doe the same, but their bodies haue not beene able to suffer and endure the extreame colde of that Climate: but I trust in God, that of his mercie hee will one day put this in some good mens hearts to goe through withall, and endue and strengthen them with forces sufficient to the accomplishing thereof: especially seeing hee hath alreadie so enclined the peoples hearts to embrace his word: for it is a thing most assuredly knowne, that on the Frontires of Norway, Bothnia, and Fynland, at such time as the weather breaketh, and that the Snow and Ice giueth them passage, there come men and women thirtie and fortie leagues from within the Land, bringing their young children, those that haue meanes, vpon horses and beasts backs, those which haue not, in little Baskets made for the nonce vpon their own shoulders, to be baptized, some of which are foure moneths, some sixe, and some a yeere olde: and there comming to the Priests and Pastours, they desire to be instructed with rules and preceps how to leade a Christian life, and as opportunitie serueth, they bring duly vnto them their Tythes. When they are ignorant of any point, how they should deale therein

Fynland conuerted to the Christian Faith.

The deuotion of the North people.

like

like Christians, then conforming themselues with the Law of Nature, they doe that which seemeth good and vertuous, and leaue that vndone which seemeth wicked and vicious: and it is to be supposed, that those of the Prouinces adioyning to the dominion of the great Muscouite doe the like.

LVD. No doubt but they doe so: and truly the Christianitie of these Countries, is greater then I thought it had beene, and according to your speeches, there is apparance of encreasing it daily more and mote, seeing that there are so many mighty Septentrionall Princes that are Christians, God of his great goodnesse giue them will and power throughly to conuert those poore people, and to bring them vnder the obedience of the holy Catholique Church, that they may saue their soules.

ANT. It seemeth vnto mee now high time to retire our selues, seeing the night hath surprised vs, otherwise wee might haue lengthened this our discourse with many pretty points not yet talked of, which we must now deferre till it shall please God to giue vs time and opportunity to meet together againe. In the meane time, let vs not be vnthankfull to those learned Authors, which by their painefull writings haue giuen vs notice and knowledge of such things as wee haue to day discoursed of, chiefly *Olaus Magnus*, Archbishop of Vpsala, Primate of Swethland and Gothland, for the most of the things here to day alleadged are his, as being a man very learned and industrious, and such a one as desired that we should vnderstand as well the qualities and perticular properties of his owne naturall Country, as also of the other Septentrional Regions, which haue beene till this present so vnknowne, that they were in a manner accounted vninhabitable: and seeing these are inhabited, at the least-wise the greater part of them, wee may well suppose that so also are the others that remaine yet vndiscouered, as well about the circuit of this pole, as of the other, which to be so, they haue found by manifest tokens, that haue gone discouering about the West Indies.

BER. You haue briefly gone about the whole world, searching and displaying the wonders and meruailes thereof: but as for me, I account this which we haue said, to be but a cipher

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in respect of that which might bee sayde, let vs content our selues and giue God thankes, that wee haue beene able to go so farre.

ANT. Well, let vs now bee going, and withall, if it shall please you to fauour mee with your company at my lodging, you shall be most heartily welcome to such a poore pittance as is prouided for my supper.

LVD. Neyther of vs needeth much bidding, and therefore goe on Sir when it pleaseth you and we will follow.

The end of the sixth and last Discourse.

Benedicta sit Sancta Trinitas.



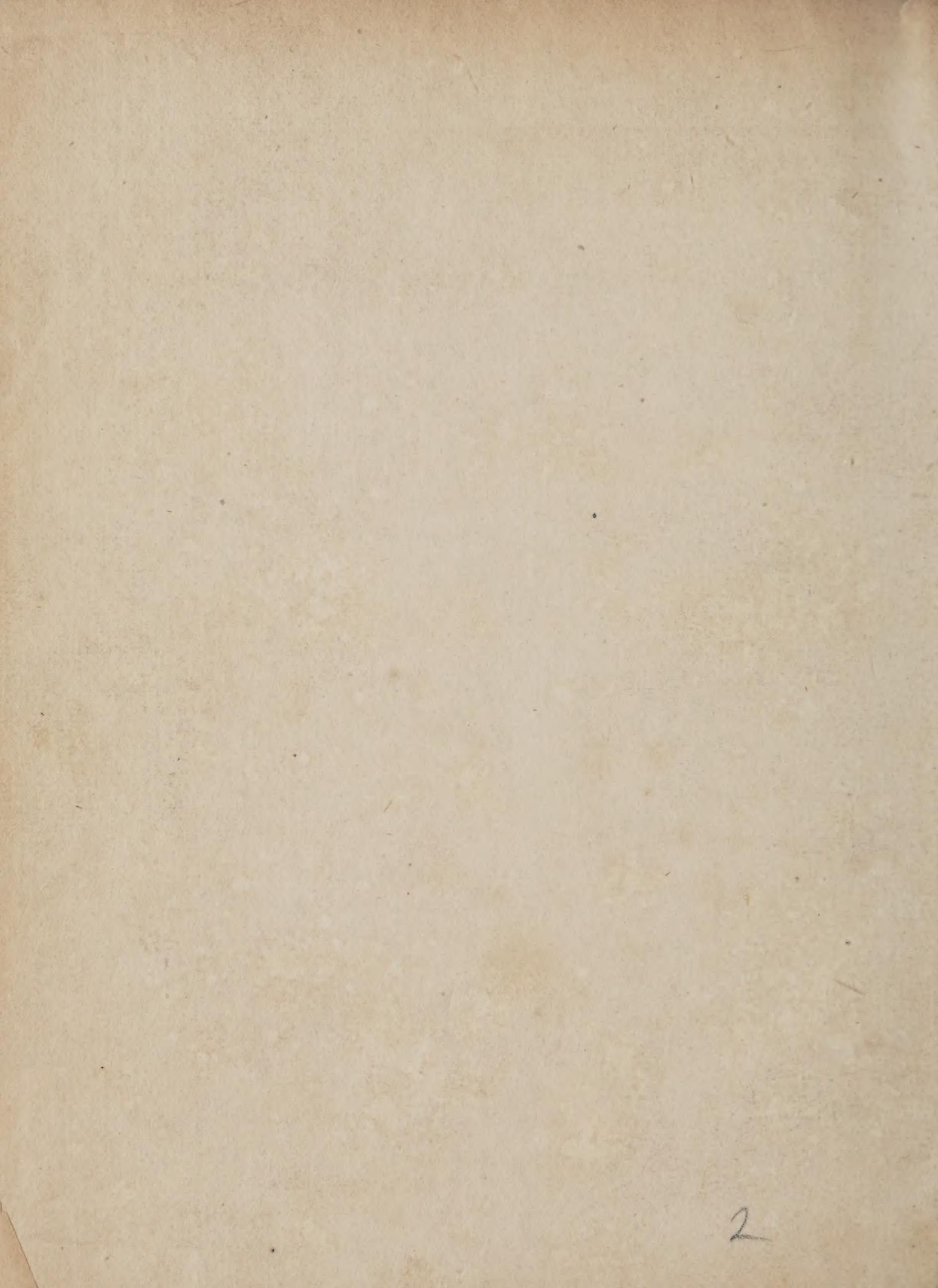


A Table of the principall matters contained in this Booke.

For-

Pigmies.

FINIS.


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